

The American Missionary

REV. WILLIAM S. BEARD, *Managing Editor*

E. H. HAMES, *Business Manager*

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1921—THE AMERICAN MISSIONARY—1922

THE AMERICAN MISSIONARY comes to you once more with a record of substantial progress, thanks to its increasing constituency.

1921

State Representatives

Twenty special State Representatives are now pushing the circulation of the magazine in as many states.

Increased Circulation

Despite hard times, we made a net gain in paid subscribers of 1850 for the year ending March 15th, 1921. At the present moment we are about 1180 paid subscriptions ahead of that figure, this being a net gain of about 10,000 in three and a half years.

1922

Increase in Price

The Board of Editors much regret that conditions have at last compelled them to raise the subscription price. It has been costing approximately 78 cents to place the eleven issues on the table of a subscriber. This discrepancy—25 cents to 63 cents per subscription—increasing of late because of the increase in subscriptions, has created a serious deficit which has had to be borne each year by the several homeland Societies. Acting upon the counsel of pastors and other denominational leaders in all the states who, practically with one voice, approve the new schedule, the price is raised, commencing December 1, 1921.

New Schedule

Effective for renewals and new subscriptions received December 1, 1921, and thereafter:

Single subscriptions	75 cents
Clubs of five, each subscription.....	50 cents
Clubs equaling one-fifth the total membership of church, each subscription	25 cents

Free Subscriptions

Up to the present time all pastors in charge of Congregational churches and life-members of the homeland Societies have received THE AMERICAN MISSIONARY free. The suggestion has come from the churches that many of the above classes may be willing to join the ranks of paying subscribers. Seven thousand free subscriptions transferred to the paying list will help. If you are willing to co-operate in this particular, please speak to any life-members in your church and renew your subscription and theirs with your church club.

Address correspondence relative to subscriptions to the Business Manager, E. H. Hames, 289 Fourth Avenue, New York City, and concerning editorial policies or suggestions for improvement to the Managing Editor.

WILLIAM S. BEARD, Managing Editor.

CONGREGATIONAL WORLD MOVEMENT

STARTING THE STEWARDSHIP CAMPAIGN IN THE LOCAL CHURCH

By William W. Scudder, D. D.

“**H**OW can I most helpfully present the subject of stewardship to my people?”

A wide correspondence with pastors who have endeavored to enlist their people in the practice of Christian Stewardship has furnished us with a rich fund of experiences and suggestions, the substance of which may well be passed on for the help of many a leader struggling with this perplexing question.

The bulk of this correspondence expresses surprise and chagrin over the meagerness of results and wonder as to whether this was due to blunders or defects in presentation.

A reading of these letters, however, leaves one with the impression that the difficulties we encounter arise chiefly from the massiveness of the problem. They reveal the fact that we are attacking one of the strongest citadels of evil habit. It is not surprising, therefore, that it has not surrendered on the first shot. We can take heart when we realize that these defenses are of great age and extent, have been strongly built, and can be carried by assault only after a vigorous siege by a determined force. They will never be taken by a discouraged spirit or by spasmodic attacks; but experience seems to show that a patient and systematic bombardment can capture them.

We are reminded also that the subject is new to most of our people, has, therefore, had very little thought put upon it, is not generally understood and its principles have been applied in rare cases only. We shy at the thing we are not used to doing. Twenty years ago an automobile would throw a horse into a panic. Five years from now our churches should not shy at stewardship.

The approach to the subject, furthermore, seems to bristle with subtle psychological reactions. Instinctively we feel that the presentation of stewardship is likely to uncover large areas of laxity and neglect and the criticism of an accusing conscience usually arouses some measure of resentment.

We know that stewardship will call for systematic management of our finances, which many of us lack and which we dread to undertake. We suspect that it will demand expenditures of money in certain channels of benevolence and sacrificial service that have been seriously ignored, and that to do this may call for checks on self-indulgence and carelessness to an extent that we have not been accustomed to.

There is the skepticism of inexperience to be overcome that has no conception of the miracles of benevolence that can be wrought out by systematic methods. There is the fear of possible hardship and the dread of a thorough reorganization of life habits. These silent objections—felt rather than expressed—looming larger in the fog and reinforced by years of indifference, form a secret array of antagonism to the consideration of stewardship whose opposition is formidable and whose flanks must be turned by tactful strategy.

A single stroke of the pick never uproots a forest giant. Hours and days of hard digging, blasting, uncovering, prying and cutting of roots must precede its removal.

So it should be no cause for discouragement that one presentation of the topic was not sufficient to work a reformation as sweeping and as fundamental as the application of the principle of stewardship to one's entire life must require.

What, then, is the best way of going about it? The combined judgment of those who have sent us their experiences seems to indicate that before a public appeal is made for the general adoption of the stewardship ideal there should be spread throughout the membership of the church as thorough an acquaintance as possible with the principle of stewardship—its obligation, its privilege, its scope, and its use. It is astonishing what crude and cramped ideas about it are prevalent among many intelligent people in our churches.

As to the best way to start this campaign of education, these experiences seem to point in one direction. They suggest that we let it come from within rather than without; in other words, that we start always with a carefully developed centre of interest within the church. Secure first the backing of the church officers or other influential church leaders. No matter if this nucleus is small, it can grow and usually will be found to be the most effective force for promoting the cause as well as a safeguard against failure. The church committee—within whose province of spiritual development the cultivation of stewardship would naturally fall—might gather for a parlor conference all who are interested in stewardship; then after free discussion, let that group proceed to lay out a plan of campaign. The main outlines of such a program the pastor or some accepted leader should, of course, have well in mind and be prepared to present. The outstanding value of the Stewardship Referendum is that it provides a nucleus like this, with the method of just such a democratic approach to the whole subject as they would naturally desire. With such an interested group in charge of the movement, it can at any time be safely decided when and how far such measures should be used as the following:

1. The pulpit presentation of stewardship.
2. The distribution of stewardship literature.
3. The Stewardship Referendum.
4. Reading contests and study courses.
5. Such organization under capable leaders as may be thought advisable for the cultivation of stewardship habits in the congregation and particularly among the children and young people.
6. Conferences and institutes on stewardship for discussion, inspiration and the promotion of further plans.
7. The enrollment of proportionate givers by personal canvass or otherwise.

After preparation of this sort by the interested group from within, no pastor need fear public presentation of Christian Stewardship, for the support of a nucleus of earnest workers will enable him pretty clearly to forecast the response which he is likely to meet.

The path of safety and success, therefore, would seem to lie not in plunging into the subject alone and unaided, but in rousing the church to self-leadership in this matter. With patience and perseverance this can be done, for if it can once get a fair hearing before any sincere follower of Christ, the appeal of stewardship would seem to be irresistible.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

PREACHING FOR TODAY

By Rev. George Mahlon Miller, First Congregational Church,
Billings, Mont.

THE newspaper is not very consoling reading these days. One often lays it down with that proverbial phrase of unknown origin on his lips, " 'Tis a mad world, my masters!" And yet if the world be mad it must be restored to sanity. Field Marshal Haig of the British Army recently declared: "The Church of Christ is the world's only hope and the sole promise of abiding world peace. The Church is the only force capable of bringing order out of confusion." That is putting a heavy responsibility on the church. Who of us would have it otherwise? How is the church to radiate hope and peace? How is the church to exert its force in the world? By religious education of one sort and another? Yes. By social service activities? Yes. But more especially and by scriptural sanction by "*the foolishness of preaching*," not by the preaching of foolishness. No task today is more difficult and exacting than that of the preacher who must go before his people each week to instruct them and rebuke them, inspire, comfort and regenerate them. Admitting in all candor the strategic value of pastor's work (and most of us stand more show of becoming great pastors than great preachers, if we become great at all), I nevertheless affirm that our supreme business as ministers is preaching, declaring the counsel of the most High God. We may be kept busy planning this and doing that, we may sometimes amid the drudgery of details of church management feel as a ministerial friend of mine forcibly remarked, "like ecclesiastical bell-hops," but more especially we are "ambassadors of God" and to us has been committed the good news that "God was in Christ reconciling the world unto Himself." Despite John Spargo's recent indictment that "preaching is the weak spot in the church of today, its Achilles tendon" and "the amount of useful preaching is so small as to be negligible," I agree with Ernest Bourner Allen when in answer to Mr. Spargo's articles he writes, "the power and permanency of the Christian church lie in Jesus Christ and His message and as long as the Christian church will endure Christian preaching will survive."

PREACHING FOR TODAY MUST BE FOR TODAY AND NOT FOR YESTERDAY. Peter's preaching at Jerusalem and Paul's quite different preaching at Athens illustrate in their perfect adaptation to different conditions what is now called "preaching to the times." Ever since John Robinson spoke to the departing Pilgrims his oft-quoted message about new light, Congregationalists have believed in progressive revelation. In this they have been true Protestants as against the claim that in the traditions of the church there is a fixed deposit of the truth that can be neither diminished nor increased. Theology is progressive. God is constantly and ceaselessly revealing Himself to men and every age brings new light. Like Jesus we must use the events, interests, problems and hopes of the day in the interpretation of the Gospel. Without losing our interest in the background of history or neglecting the messages of the prophets and apostles, we must more and more address ourselves to the big practical events of the day. If anything is proven by the crucial days

through which we are now passing it is that the spirit and principles of Jesus Christ are fundamental to the solutions of the problems of the world. For it is only upon a basis of love and sympathetic understanding such as comes from the rulership of Jesus that men will learn to live together in peace. In a nutshell that is what preaching for today signifies—so to proclaim the Gospel of Jesus Christ as to get the spirit and principles of Jesus to prevail in the lives and relations of men and nations *here and now*.

PREACHING FOR TODAY MUST BE SIMPLE, SO SIMPLE AS TO ATTRACT AND HOLD THE CHILDREN OF THE CONGREGATION. As a matter of fact I find that the adults often get more real benefit from my Sunday morning talks to children than they do from the regular sermons. Why? Because the little five-minute talks are briefly and simply told. Now, as on the day of Pentecost, every man has the right to hear the Gospel in the current language of the day and the folly of talking in an unknown tongue is as pronounced now as when St. Paul condemned it. And the plea for simplicity is no plea for weakness. It is the plea that we are speaking to instruct and win men and not to please ourselves.

PREACHING FOR TODAY MUST BE POSITIVE AND CONSTRUCTIVE AND AT THE SAME TIME FRANK AND FEARLESS. We must deal in tremendous affirmations and not in negations. We must deal in strong definite discussion of the spiritual and moral problems which actually come into the life of today and we must without fear or favor make a bold and urgent appeal to men to be loyal to Christ and Christian teachings. Such sort of preaching may arouse some opposition and resentment, but what is preaching for if not to provoke to that and action? The man who goes to church with the thought that the sermon should be swallowed whole has missed the real purpose of the sermon. The sermon should have value in that it imparts instruction, but its chief value is in the reaction which is set up in the minds and hearts of men. People will listen to any preacher who deals with actualities; who discusses the things that trouble and harass the man of today; who does not deal in theological formulae, orthodox or heterodox, but fronts the great facts of life and brings his personal faith and conviction to bear on them.

PREACHING FOR TODAY MUST BE EVANGELISTIC. Many things in connection with our modern church activity are accidental, other things like religious education and social service are essential, but evangelism—the winning of folks to Christ and the church—is absolutely fundamental. I do not think I put it one whit too strongly when I declare that the church has existence and continued life only as through evangelistic earnestness she stresses the Gospel of the Son of God.

ABOVE ALL, PREACHING FOR TODAY MUST BE DEEPLY AND DECIDEDLY SPIRITUAL. The supreme and all important business of the preacher is to lift men to that life which is hid with Christ in God, and no ministry will be really effective, whatever may be its intelligence, which is not a ministry of strong faith and true spirituality. Folks come to church on Sunday to hear about God and Jesus Christ and the things that accompany salvation. The indifferent world will never crowd the churches merely to be amused or to be made comfortable. It will come when it finds something deeper and higher in the church than it can discover in any other place on earth. True indeed the church wants its ministers to be alive to the needs of the hour in politics and in social reform and to deliver a message from the pulpit that is frank and fearless and optimistic and heartily in sympathy with our modern thinking, but most of all when people go into the house of Jehovah they want to be assured of God and immortality and the worth of righteousness, as taught and exemplified by Jesus Christ our Lord.

THE PASTORS' SECTION

OUR "SETTING UP" CONFERENCE

By Alfred E. Randell, D.D., Jamestown, N. Y.

THE vacation period was over. Our people were coming back for school and the season's work. The church cabinet came together to take stock of our condition. After a few brief reports the following suggestion was made:

There are seven different major organizations and almost as many standing committees of the church, through which we are functioning. The church officials, the chairmen of these committees, and the officers of these seven societies ought to have an opportunity to face each other under conditions where the pressure of business and other distractions could not interfere with a frank and friendly discussion of the specific responsibilities entrusted to them. There is a Congregational House at Chautauqua, twenty miles away. The drive is a beautiful one. We do not lack automobiles among that group of people. Let us arrange to spend an afternoon and evening at Chautauqua, taking dinner together between the sessions. Let us make it a day of prayer and good fellowship. It will be a fine preparation for the winter's work.

Due deliberation led to the unanimous adoption of the plan. Committees were appointed. The invitations were soon out. The program was carefully mapped out and competent leaders secured. Mere speech-making was barred. Definite goals were to be set up and definite methods for reaching them were to be presented and discussed. Difficulties were to be submitted for the consideration of all. Enough names were added to the list to ensure an attendance of fifty. No one was invited because his interest had waned in the hope of reviving that interest. This was for the aggressive and earnest workers, the majority of whom were officially bearing the burdens incident to an aggressive attitude.

The beneficial results went beyond our expectations. Let fifty earnest Christian people get together to make a thorough study of their common task, their resources, and their problems; let them engage in an interchange of suggestion and critical analysis until the whole field of activity has clearly defined itself to them; let them sing a little and pray much together during an afternoon and evening, and it is inevitable that any attitude of self-satisfaction which may have unconsciously crept into their service would give way to one of earnestness and determination. That is the chief thing our conference did for us.

That is not the only thing it did for us. Enthusiasm may be contagious, but it needs to be wisely directed. Those frank discussions cut the channels where we wanted that enthusiasm to flow. The recommendations which were finally submitted to the church for action did not contemplate any radical changes. We checked up a little overlapping of effort and began to see exactly where our fences needed mending.

For example: It developed that each of the societies was doing some-

thing with a list of prospective members for its own life. The president of each organization was requested to furnish the church cabinet with a complete list containing the names and addresses of all the men and women who are members of their society but who are not members of the church. These lists will be compared, duplications removed, and the names put into the possession of the Committee on Evangelism and the Prudential Committee, whose responsibility it will become to take definite measures to bring these people to consider coming into the membership of the church.

The pastor has prepared a careful register of the attendance at the services of public worship and the midweek service. Invitations to estimate the average attendance resulted in some wild guesses, all but one of which were much too high. The seriousness of the situation was tactfully yet frankly placed before us by one whose example of regularity has been an inspiration. A quiet but vigorous campaign to increase the number of those who will regard those hours as belonging to their church, is being pushed. The attendance at the last two weeks' services has shown a marked increase.

The Men's Club was heard from. Their newly elected president offered the criticism that little had been given the men to do. They remedied the fault by handing over to the Men's Club the hardest problem which the church has faced, *with power to act*. The Sunday evening congregation rarely exceeds a hundred. Our auditorium seats nearly six hundred. The recommendation of this conference that the Men's Club be requested to assume the leadership of the Sunday evening service, with permission to vary its program and make it somewhat more popular in character, was not only adopted by the church, but the invitation was unanimously accepted by the club for a period of four months, sufficiently long to discover whether they are working in the right direction.

An hour was given to the trustees. They made good use of it. An analysis of the pledges for last year was given. The Every Member Canvass came in for some criticism but was again adopted as the best and most effective way of educating our people in regularity of giving. Fifty people now *know* what they might have been guessing about heretofore and that is, the utter necessity of raising our individual standards of giving for church work. The trustees proved one thing by facing us with the facts. It is easier to raise a very considerable sum of money toward worthy benevolent enterprises every few weeks, than it is to secure a pledge which registers a clear conviction that the giver has reached a higher level in his willingness to sacrifice for the common every-day needs of the church of which he is a member.

These are some of the results of our "setting up" conference. There is nothing original about the plan. Dr. Frank Dyer has been using it in the First Congregational Church of Tacoma, Washington, and it was in part the fruit of a brief visit with him that we tried the experiment here. We feel that it has so far worked well.

"Religion is the first thing and the last thing, and until a man has found God and been found by God, he begins at no beginning, he works to no end. He may have his friendships, his partial loyalties, his scraps of honor. But all these things fall into place and life falls into place only with God. Only with God, who fights through man against blind force and night and non-existence."

H. G. Wells.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Is this to be a real Christmas and is Jesus Christ actually to be reborn in the life of the world and its purposes?

* * *

Within the month new literature has appeared as follows: "Is It Worth While?" by Rev. Samuel Holden and "A Missionary Church That Is Missionary," by Miss Rhoda Jane Dickinson.

* * *

Have all the readers of THE AMERICAN MISSIONARY made a study of the Survey which was the October number? The editor finds some on his travels to whom the above is still a "sealed book." The Church Extension Board material especially is not only interesting but will repay careful study.

* * *

The church at Gallup, New Mexico, where Rev. Lewis A. Stark is at work, is much in need of additional seating capacity which may be provided in the shape of folding chairs, the cost of which would be about \$75. Will the person who would like to make a gift to provide the above, address Rev. Frank L. Moore, D.D., our Secretary of Missions, at 287 Fourth Avenue, New York City?

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The Board of Editors keenly regrets the raise in price which becomes effective December 1st. For the new schedule see the general editorial in this magazine. The Board feels confident that the friends in our churches will be willing, by paying this slight additional amount, to make THE AMERICAN MISSIONARY a little less dependent upon the budgets of our homeland Societies.

* * *

Has your church reached its 1921 Apportionment in full? Many have "arrived." If yours is not among the number, will not a little extra exertion during this month of December enable you to "attain the objective"? The raising of the Apportionment is not simply a question of a few dollars more or less; it is decisive in the matter of the well-being of men and women and little children the wide world 'round.

* * *

Many of our pastors and officers of missionary societies will be glad to use the community prayers printed elsewhere in this section. Rev. Vaughan Dabney is now the pastor of the Second Church of Dorchester, Massachusetts. He was formerly at Durham, New Hampshire, a community of nearly 2,000 people, about 1,000 being students in the New Hampshire College. The Congregational church of which Mr. Dabney was pastor is the only church at this point. Readers of THE AMERICAN MISSIONARY will be interested in a pamphlet by Mr. Dabney, "The Community Church in a College Center."

TWENTY-SEVEN YEARS IN ONE RURAL PARISH

By Rev. Benjamin F. Tobey Lanby, N. Y.

I WISH to give a simple heart talk on the work of the rural church. I take great pleasure in the fact that my work in this field covers a season of well nigh twenty-seven years. Dull, indeed, would I be if I had failed to find out some ways and means of doing the work of a rural pastor. I cannot begin to tell of the joy I have received in these long years; of many experiences I cannot speak in a short article, but on some future day I hope to give a more extended account of the heavenly joy that has been my experience.

These years have been pleasant ones, for my work has given me much happiness; my people are very dear to me and I know that the love is returned. We have no quarrels in the church for we are much like a large, happy family. This state of feeling comes by learning the great lesson that we are to love one another, and the nearer we live to Jesus the more that brotherly love will be felt.

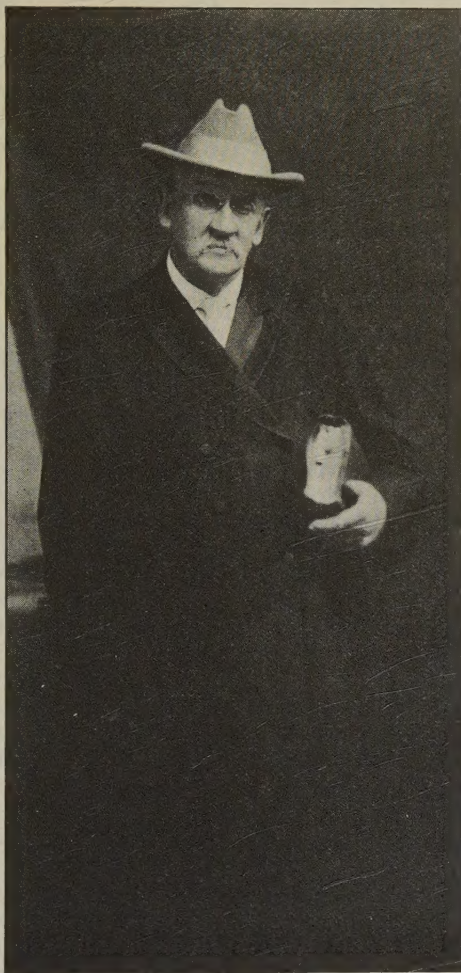
Our church is an old church, the building being a hundred years old. The society was formed July 5th, 1807. We have a splendid circle of

King's Daughters, the members of which are of great help to the church. One of their good deeds was the purchase of an old school building on the church grounds, which has been nicely fitted up for a parish house.

They raise part of the pastor's salary in addition to their other benevolences. Our Christian Endeavor and our young men's and young women's classes are alive, and our Sunday School is prosperous.

It has been my endeavor to use some city methods in the rural church. Every week I advertise my morning sermons in the Ithaca papers, these, of course, being taken by Danby people, and the topics are read by many. A bulletin-board, painted in large letters so that it can easily be read by passers-by, has been placed at the church entrance.

In front of the church there is a transparency which does not advertise the church but which directs the passer-by to heavenly things. Please let me say to my brothers in the rural ministry that if there are just enough words on the canvas, the automobiles as they glide by cannot go so fast as



REV. BENJAMIN F. TOBEY

to prevent the words being read by the people within. What is painted on the canvas? Sometimes, "Jesus Saves," at others, "God Is Love." I am sure these methods are for good. Here is an example: A young lady, who at one time had come on a hurried visit to Danby, said a long time afterwards to one of our girls, "I do not remember a thing about Danby except that I saw there a sign saying, 'God Is Love'."

Some one is sure to ask how such a sign is made so that the words may be read both by day and night. I had constructed two frames, about four feet long by one foot high. These were placed about fifteen inches apart on a small shelf between two posts. On the side facing the street are the words, "Jesus Saves;" on the one towards the church, "Come Again." A well-trimmed lantern with a large wick and a clean globe placed between the frames will cause the words to stand out in such a way as to be easily read and on Sunday evenings will attract much attention. Through the week, if there is anything going on in the village, I light the lantern. I think that sometimes after a dance, when the young people are going home, the words, "Jesus Saves," shining out at midnight, may start up a serious train of thought.

One of the happiest experiences of my work here was the series of grove meetings, which I conducted for a number of years. The meetings were held on summer afternoons in a beautiful grove about three miles from Ithaca on the Danby road. (They had to be discontinued when the grove was cut down for the lumber it contained.) The meetings were peculiar in that most of the congregation remained seated in their carriages, but this very freedom was a drawing-card, and the beauty of the place was most attractive. I tried to vary the program by bringing in other speakers. Once each season the Salvation Army was represented, and the Ithaca ministers would often preach for me. Afternoons were

given over to Woman's Christian Temperance Union speakers and other Christian workers as I could get them. I shall never forget my joy in this work, and I believe that many blessed impressions were left upon the hearts of the people.

I had felt the need of a small telescope organ but could not afford to buy one. One Sunday afternoon a company of Christian workers from Ithaca came to help me. Among the musical instruments they brought was a little portable organ, at which I looked longingly and thought what a help it would be to me. As the service was about to close, Rev. Wallace Brown, pastor of the Aurora Street M. E. Church, Ithaca, said: "I have a very pleasant duty to perform. Brother Tobey, your friends wish me to present to you this organ." I was as delighted as a boy with his first pair of skates. Oh, the Lord has been wonderfully good to me; I only wish I had been better to Him. The little organ has led His praises over and over again. I wish you could have seen me at times when, with my organ and satchel of hymn books strapped to the back of my wagon, I scaled the hills to hold a meeting in some distant schoolhouse. There were times when the ride back through the bitter cold was quite hard, but the happiness in the work done drove out the cold, and I was none the worse for the experience.

There is not room to speak of many of my experiences, but among the outstanding ones was the visit I made at the request of a lady, not of my church, to an old gentleman, whose health was poor and who had been living far from God. I was reluctant to go, for I knew of his fine education—he had held a responsible teaching position in his younger days—and he was not in my parish. Somehow I felt that I must go, and when I talked to him of the Good Shepherd, I found him hungry for spiritual help. After I had prayed, he opened his heart in thanks to God for sending help to him in his need.

I felt great joy as I rode home over the rough hills. As I reached the top of one hill, a scene of marvelous beauty spread out before me. There, stretching away to the north, was Cayuga Lake, and nature rejoiced in its dress of autumn foliage. But a more beautiful picture was in my soul, for I felt I had seen a tired soul getting back to God.

It has been of help to me to have learned that we must love people, not only the lovely but the unlovely, and we must strive to make the unlovely lovely. Men may not respond to our arguments, but "the Love of God will melt the proud heart and subdue the stubborn will, and school the haughty eyes."

I would advise young men not to look lightly upon the rural parish but to remember that our place is where the dear Lord has put us. To the question, "Cannot I do more good in a place where I can influence a great number of people?" My answer is: "You can do the most good in the field where the Lord places you. 'The Sun does not light his attendant worlds by traveling around to visit them, but by shining steadily in his own place.'"

I believe I have had the opportunity of doing more good and comforting more hearts here than I could have done any other place. My work has steadily broadened, spreading to Ithaca and for many miles around. At a meeting in Ithaca, not long ago, the Methodist minister introduced me as the Rev. Mr. Tobey, bishop of Tompkins County. I think you will see what this meant.

There is joy in a long pastorate. The people become dear to you as you share in their griefs and joys, and

they look to you for comfort. When you see those who have been far from God brought to know and love Him, when you hear them singing the praises of Him who gave His life for them, you feel that all the hardships, all the deprivations are glorified.

And how much the good wife of the rural pastor has to do in all this blessed work, how many burdens she lifts, how comforting the haven of rest she provides to which the pastor may return after many a sad scene. In my long ministry here, my wife has been so much in the Sabbath School, in the work of the Christian Endeavor and the King's Daughters, and in benevolent work that I cannot begin to tell how much she has done. God bless the dear wives of rural pastors; they have denied themselves many privileges that others enjoy.

In closing I would speak of our great joy in the services of our twenty-fifth anniversary, November 6, 1919. From far and near came friends, and over three hundred sat down to the dinner served in the parish house. Best of all was the spiritual atmosphere that was deeply felt.

Many of our discouragements have turned into great gains. Sad as it has been to lose so many of our people who have gone to larger places, we rejoice that tapers, lighted here, are in larger fields shining for God. If on a Sabbath morning in any of the churches of our larger cities, the pastor were to ask all those who had found Christ in a rural church to stand, there would be many a response. Many there are who look back with joy to some rural church which struggled for the good of its community, and so I rejoice that I am a rural pastor.

According to the Year Book figures for 1920, the thirteen Czecho-Slovak churches show a total resident membership of nine hundred and three. This indicates a loss of ninety, which is largely accounted for by the revision of the roll in the Chicago church and by removals brought about by the business depression. The home expenses, according to the report, were \$14,158, an increase of \$1,283. Congregational benevolences amounted to \$3,379; outside gifts came to \$1,189, showing a gain of \$1,358, including \$400 paid on the Pilgrim Memorial Fund.

WHAT'S IN A NAME?

By Rev. Joseph Cowman, Rockland, Ida.

WHY is it called Rockland, when as you come over the divide and down into the quiet, little

and they have kept striking it ever since. So now you know why it is called Rockland Valley.



SNAKE RIVER, ROCKLAND

valley, you see less rock than anywhere else, in fact, no rock at all in the valley proper?

What's in a name, anyway? A rose by any other name would smell as sweet, and perhaps another name would do as well for Rock-

land. But would it mean as much?

When the Pilgrim Fathers landed on these shores, three hundred years ago, the first thing they struck was a rock; that rock proved to be the foundation of a progress and development exceeding anything the world had ever known. What pen can fittingly describe the wonderful things that have come to us as a people because of those brave pioneers.

When later pilgrims, the first settlers, steered their craft into Rockland Valley, they struck a rock, the rock of difficulty,

all because Sam had so much difficulty in keeping his branding iron away from Smith's stock.

Following the good old days that the cattle-men like to talk about came the homesteader who tried wheat farming, and he struck a rock also, but harder than did the early pioneers. The home-



ROAD GRADERS



AMERICAN FALLS ON SNAKE RIVER, WHERE GOVERNMENT ENGINEERS ARE SURVEYING FOR HUGE STORAGE DAM

steadier found no branding difficulties, nor did he have to go a hun-

dred miles for his mail and groceries as did the first settlers; his rock of difficulty was struck when he tried to make a fortune raising wheat in the dry soil. There was plenty of rain the first few years and the fields brought forth abundantly, but this proved only a mirage to lure him on. So he mortgaged his land to get more land to raise more wheat, until many of the little homestead farms grew into great wheat farms of a thousand acres or more. Then came the dry seasons when the land brought forth sparingly, only to be followed by still dryer

seasons when the fields produced still less, and not even living expenses could be made. Many have had to abandon their farms, and those who are still hanging on would give much to know if the country will "come back," if the seasonal rains will once more come in their proper time, and the fields again yield their abundant harvests.

Along with the tide of new settlers came the Sunday School worker and the preacher, and they too struck the rock. Who can tell of the long hard battle these good people have had to produce a spiritual harvest in the stony, unpromising fields? There are many Sunday Schools that have had to be abandoned because the people who maintained them and worked and prayed for them

have been forced to move away.

Except for the Mormons, only the little church at Rockland remains working faithfully for the kingdom, sowing the good seed and seeing the fruits of that sowing. Here is an illustration: A short while ago a man accepted Christ and was baptized. Afterwards he moved out on his wheat farm, twelve miles away, but he rides in on horseback to at-

tend church and Sunday School. It means much to him and to many others. Then there are the children, forty of them, some of them growing into young people. In



CATTLE SCENE, ROCKLAND. CATTLE RAISING IS STILL ONE OF THE LEADING INDUSTRIES OF THE COUNTRY

this great wilderness of indifference and materialism, how much they need the steady application of the eternal things of God to help them overcome the rock and to learn the great secret of its riches when properly struck. It is said that difficulties are but closed door to new discoveries. But how much knocking it takes to get the door open, and how much wisdom and spiritual insight to discern true values after it is open.

I cannot tell you how much the service car has meant to us here, as well as all the other things the dear friends back in the East have contributed to our comfort. When I think of God's wonderful promises to those who are faithful in these small things, I take courage and press on toward the goal.

Rev. J. W. Davenport, of Thorsby, Alabama, is in need of a hundred hymn books. He writes: "We could make good use of the books for young people or the Church Hymnal or both. We have a few hymnals and a few books for the Sunday School, but hardly enough of either. We could also make good use of a number of little, cheap, second-hand Bibles in our mid-week prayer-meeting."

THE TWO CHRISTMAS BOXES

By Mary Blanche Ferguson, Oakland, California

IT was the last meeting of the Aid Society before Christmas and consequently an all-day affair. The sewing-machines had been humming all morning, finishing numerous articles for the two boxes that were to be sent off the following day: one to the pastor's family of a little, struggling mission church away up in the mountains, and the other to the Indian mission school.

The women had come with well filled baskets, and the luncheon committee had been busy getting the tables ready until they were loaded with all kinds of tempting goodies. When the hum of the machines ceased the buzz around the inviting board began, and on all sides could be heard words of praise as the food was passed around.

When the women adjourned to the parlors to hold their business meeting, the pastor—always invited to the annual luncheon—led the devotional exercises, and in his fervent prayer asked God's blessing upon the faithful women of the society, following with words of commendation for the work they had accomplished during the past year. After the reading of the minutes of the previous meeting and the treasurer's report, the president called upon the corresponding secretary to read the letters that had been received since the last meeting.

Among them were several interesting ones, but little Lillie Dalton's, from the mission church in the mountains, touched their hearts the most of all, when she asked them to please send her mother a warm coat and her father a heavy overcoat, for the winters were very cold where they lived. Immediately after the letter was read, a woman arose and said that she thought so unselfish a little girl should have her request granted.

"Have you finished packing the box for the Dalton family, Mrs. Johnson?" asked the president, turning to the woman who sat at her left.

"Yes, Madame President," answered Mrs. Johnson, "we put in the last article just before noon."

"And will you not have room for the things the little Dalton girl has written for?"

"Yes, they are already in. Two days ago the secretary handed me the letter that you have just heard read, and I succeeded in getting a good warm coat for Mrs. Dalton, and as Mrs. Barton had a heavy overcoat that her husband did not need, we put that in, and the box is ready for the sexton to nail."

"That's good," commended the president. "Mrs. Merton, I believe you and Mrs. James had charge of the Indian mission school box; let us hear how nearly that is ready."

"I am glad to report, Madame President, that it is all ready with the exception of a few things that the women were finishing this morning, and now that they are completed it will take but a very few minutes to lay them in and the box can be closed. I must tell you that I never enjoyed any work more in my life than I have putting in the box the numerous gifts for those poor Indian children. Why, time and again, I could scarcely keep the tears back as I pictured those little girls snuggling their dolls in their arms, or imagined I saw the boys running off in haste to try their bats and balls while others whittled with their new jack-knives. I am sure, too, that Miss Gladdis will think a lot of her lovely comforters the women have made so beautifully and the nice warm blankets that we know she has needed."

"We'll know whom to call upon another year," said the president with one of her rare smiles. "And now if the secretary will write the names and addresses for the two boxes, I'll see that they are placed in their proper places."

Mrs. Belden was a president who believed in attending to details her-

self, so immediately at the close of the meeting she found the sexton and showed him the cards on each respective box, cautioning him to address them very distinctly.

"Never fear," he replied, "I've marked boxes for them places these three years now, and they have never gone astray."

"And be sure that they are sent off tomorrow morning," she further instructed. "You know the time is short to Christmas."

Saturday, the sexton was at the church earlier than usual, and with him his little boy who always accompanied him on that day.

"Come away from them boxes," shouted John Frost to his son, "and don't touch them cards!"

Johnny jumped at the sound of his father's voice, tiptoed over to the boxes, and laid down the cards just where he had found them. He was glad that his father's back was turned, so that he had not seen him standing by the window trying to read them.

"This brush's so stiff I don't know as I'll ever get it soft," muttered the sexton to himself, as his little boy came over beside him and stood with his hands behind him, leaning down the better to watch his father. But John Frost was a persistent person and persevered until he succeeded in getting his brush ready for work. Scarcely had he completed the task of lettering the boxes when an expressman entered and asked for them.

"They're right here," said John. "Now don't fail to send these off this afternoon, for they're for Christmas," he urged, taking hold of one end of a box as they walked out the door.

"I received a postal in the mail this morning that there is a box for us at the depot," said the Reverend Mr. Dalton to his wife. "I believe this afternoon, I'll hitch old Patsey to the sled and go for it."

"I suppose it's our usual Christmas box from the First Church," replied his wife.

"Yes, it must be."

"May I go with you, father?" asked Sam.

"Yes, but wrap up warm, for it's bitter cold."

"I can hardly wait to see what they have sent us this year," Lillie said to her mother, as her father closed the door on his way to the depot. "I know what I wish they'd send you, mother; do you want to know?"

"Yes, daughter."

"I hope they have sent you a good warm coat."

"Well, we must be grateful for whatever they have chosen for us, my dear."

"To the people of the church and to God, too, for he must put it into their hearts to be so kind to us, mother."

"Yes, everything we have comes from our Heavenly Father."

"The box is here! the box is here!" shouted Sam, bursting into the room and running up to his mother. "Come out and see it."

Mrs. Dalton went out to the porch where her husband was struggling to get the box onto the top step, just as it came down with a loud thud.

"Tonight is Christmas eve; why not open it after dinner, Maria?"

"I think that is a good suggestion; I am perfectly willing," agreed Mrs. Dalton.

Dinner over, Josiah Dalton got his hatchet and opened the box, while the family looked silently on.

"What an array of things," exclaimed Mrs. Dalton, "they've remembered the whole Sunday School, I do believe," as they lifted out dolls, balls, bats, boxing gloves, and numerous toys, besides books, magazines, and candy bags. "Won't our Sunday School children be delighted though. I suppose these two comforters and this pair of blankets are for us; and our children are to share with the Sunday School in their gifts. We'll lay them all back carefully and you had better get Deacon Dumm to help you load the box on the sled and

take it to the church in the morning, and we will get the things ready for the tree in the evening, Josiah."

Mrs. Dalton missed her little daughter, and on searching for her found her in her room crying.

"Why, what's the matter, daughter" asked the mother, putting her arm about her.

"I'm so disappointed because you didn't get a good, warm coat," she said between sobs. "I've been praying every day that the church ladies would send you one, and now it hasn't come."

"Never mind, it wasn't best that I should have it, or it would have come," consoled her mother. "We don't always have our prayers answered the way we wish, but God knows best, my daughter."

Such a Christmas as the children of the little mission church had, and such a surprise when they received the beautiful gifts. Dolls dressed carefully in bright dresses and toys so numerous that every child was remembered.

When the Aid Society convened after the holidays, two letters were read at the business meeting. One came from Mr. Dalton, thanking the women for so generously remembering the Sunday School and telling all about the happy time the children had Christmas night. He thanked them especially for the beautiful comforter and the warm pair of blankets, which he supposed were for them and said they were much appreciated.

The other letter, from Miss Gladdis, read:

"Dear Women of the Aid Society: The box you sent came in ample time for Christmas, in fact, a day ahead, but we did not open it until Christmas morning. After breakfast, Ben, our largest Indian boy, broke open the covers while we all gathered around with expectancy. The first article that he lifted out was a very heavy overcoat, too large for any one in our school; then a long coat, evidently intended for a tall, slender woman, and as I am short

and stout, I concluded it was not meant for me. The astounding fact took hold of me, then, that this box was not meant for us, but how to break the news to the children I did not know. For there they stood, awaiting with eagerness their gifts. There were not a few tears shed as I finally succeeded in saying, 'children, this box is not for us, there has been a mistake somewhere, and we'll have to make the best of it and try to have as happy a Christmas in another way.' I'll never forget the look of disappointment upon their faces, when they realized what had happened. We all went to the kitchen and made candy and popped corn. Miss Newton made the children some delicious doughnuts, and we succeeded in passing a very happy day, notwithstanding our keen disappointment of the morning. I told the children this day would always be remembered as a day of self-denial, and that if our box went to some other mission and made others happy, we must not begrudge the things to them, if it made their Christmas a merry one. I hope the women who labored so faithfully—as I know you must have done, judging from past years—will not be too disappointed over the mistake that has been made. If you will send me the address of the party to whom you intended to give the contents of this box, I'll be only too glad to see that it is sent off at once. With many thanks to you all for the pleasure you intended to bestow upon us at this time, I am,

Yours faithfully,

JANET GLADDIS."

At the close of the meeting, the president said, "I well know that you as a society feel this keenly, but it has been an unavoidable error. However, as Miss Gladdis has said, we must not begrudge the happiness that the mistake brought to the lives of the children in the mountains. But, another mistake will not occur again, if I have to stand by while the boxes are marked," she concluded emphatically.

RECRUITING BY PERSONAL WORK METHOD

By Rev. Hans C. Juell, Aberdeen, S. D.

"I WANT you to remember that on January 30, 1921, the Turton Sunday School had a hundred per cent attendance, or of an enrollment of one hundred and ten we had one hundred and eleven present. And I want you to remember also that there was a larger men's class than women's class, and more young men than young women in the senior class." When Superintendent N. D. Wales made this an-

would be but for a short time for we were going for a trip into the country to make several pastoral calls—I asked Rev. E. W. Canfield, the pastor of the Turton church, how he did it. His answer was, "By the personal work method."

"A little over four years ago," Mr. Canfield said, "I came here to hold evangelistic meetings. I found a very small church with an apparently limited parish. The church seemed dead.



THE BEGINNING OF THE MEN'S BIBLE CLASS AT TURTON. IT HAS QUADRUPLED ITS MEMBERSHIP SINCE THEN

nouncement, he revealed his pride in his Sunday School, and he had a good reason to be proud. The Sunday before he had had only one less than the full enrollment.

I preached that morning to a congregation of one hundred and twenty-five, the majority of whom were of the stronger sex. At the close of the Sunday School I had a conference with the leaders of the church on enlarging their church for the audiences and the Sunday School.

When we got settled for a short time after dinner and I knew that it

At the close of the evangelistic meetings I had a talk with Mr. Wales about the prospects of the church work in Turton. I told him that if I had that pastorate I would make a personal canvass of all the families in the town and surrounding community and try to lead the people one by one into the Kingdom. That appealed to Mr. Wales. He took the matter up with the people of the church and a call was extended to me, which I accepted. It was uphill work at first.

"My congregations varied from fifteen to twenty and the attendance at

Sunday School would average about twenty-five. And though we have now a membership of ninety, then we had only forty-two.

"I decided to try my method of work. I would concentrate on a family until I had won at least one member to the Christian life, or had gotten him or her to attend church regularly. Then I would turn to another. I would watch every opportunity to get next to the family. If they needed help I was on hand. If they had something to fix I would do that. One day when I went to the home of a family they were in consternation. The daughter had washed the bowl of the cream separator and put it into the oven to dry. She forgot it for a few minutes, and when she came to get it found that it had melted so that it seemed completely spoiled. I told them that I thought I could help them out. I took the bowl home and by using my blowtorch on it for a time had it in condition to be used. Those people are in church today largely because I won them in this way.

"One of the best members in our church, one who is always in church, at Sunday School, and at prayer-meeting, I got in a pig-pen. He was a carpenter. One day when I happened to see him he complained of not being able to find a man to help

him. I told him that if he wanted help I was his man. He was suspicious of me and protested, but finally he gave in and we went to work. In that pig-pen, while working on that hog-house, I preached to him in season and out of season until he finally yielded and let the Lord have His way. He has been a true Christian ever since.

"The largest part of my work has been with the farmers, since we have so few families in town. I have gone as far as eleven miles into the country on pastoral calls. The family that we will see this afternoon lives the farthest of any of my families."

I told Brother Canfield that I felt strongly that his was the right way to do most of our work in the state. Too often a pastor in a town with a population of from one hundred to two thousand will spend practically all of his time on the people in town, ignoring the farmer. Of course the church doors are open to the farmer as well as to others, but he does not come. His argument is that if the minister does not care enough about him to visit him then he does not care to go to church to hear the preacher. It is not good reasoning, it is true, but we must consider facts rather than theories.

However, we had to cut short our conversation and go out into the



YOUNG PEOPLE'S CLASS, TURTON, S. D.

country to see the Malkey family. The children had joined the church some time ago, and the father and mother had agreed to join but had failed to do so when the time came. These people must be seen and secured for church membership.

I was anxious to know all I could about how Brother Canfield had succeeded in doing the work which was so vitally important to the success of the Kingdom in our state—reaching the farming community surrounding the small town and extending one's parish to those of the adjoining towns.

"One of the most important parts of my work," he said, "is to keep the people coming when they have started. If I find one of my families missing on Sunday, I look them up as early that week as possible, let them know that they were missed, and encourage them to come the following Sunday. Here is a family where only the wife was present this morning. We will stop and find out why the husband did not attend church." He did this nicely. No one could be offended at such an inquiry. In fact a person likes to know that he is missed if he fails to be at church.

Eight miles out we passed a school house. "Here," said Mr. Canfield, "I had a Sunday School till a little over two years ago, and they want me to start the work again. I had to drop the work when Mrs. Canfield died, for I was left in full charge of the housework and the children, one a baby. And I do not see how I can do more than I am doing when I still have that added work."

I told Mr. Canfield that I was much interested in that morning congregation. Where did it come from?

"Only about twenty of that congregation," he said, "were from town, the rest were from the country. And last Sunday, when the weather was especially fine, we had about one hundred and fifty out."

"How about that Sunday school," I asked, "with twenty-two in the men's class while the women's

class had only fifteen, and the senior class with twenty-two young men and thirteen young ladies; out of an attendance of one hundred and eleven you had seventy-two in your adult and senior classes. That is exceptional in our Sunday Schools. How do you account for this?"

"It is not so hard to get adults into Sunday School," he replied, "if you get them to attend church. I had brought them into church, and they were fairly regular in their attendance. Then we organized all the upper classes. Last week the seniors had a social and there were thirty-nine out. The boosters were there as well as the workers. Every one present was made to feel that he was wanted in the class. Then we have a good, faithful teacher who is well liked by the young people. The men organized quite recently, and will, as you heard today, have their monthly meeting this week when they will elect their teacher for the next month. They have fifteen more men they have listed for membership in their class. Of course the success of the Sunday School is largely due to the work of our superintendent."

Brother Canfield's trusty Ford had taken us to our destination where we had a pleasant visit with the family. We learned that these people were only six miles from another town where we had a church, but I felt that this family belonged to our Turton church since Brother Canfield had found them. They were ready to join the church at the next communion service. On our way back home we called on another family where we found one of the children sick, hence they had good reason for not attending church that morning.

That evening we had a congregation of seventy-five, the large majority of whom were from the country. The Malkey family were there, even if the night was dark. When I retired that night I felt that we had had a good day, and that I had learned a lesson of importance—that the personal work method is a success.

HOW ONE TOWN IS SOLVING A DIFFICULT PROBLEM

By Rev. M. Claude Haecker, Waubay, S. D.

“**W**AUBAY, that’s a nice little place.” How often in some distant part of the state have I been greeted with that remark when someone learned the name of my home town. Waubay is, indeed, “a nice little place,” a home town, quiet and well ordered, and with some, at least, of the refining and strengthening things in its life. It is nestled in the heart of the great grain region of the Northwest, but more especially it is the place where you get off when you are bound for the duck hunting or are going to the lakes for a real rest and lots of fun. Hundreds of lakes may be found in this general region, the plateau between the Mississippi, Red and James Rivers. From among them all the Almighty selected the three of most charming beauty and so placed them that you say Waubay when you think of them, and here they nestle, with

wood-fringed shores and clear waters filled with fish. The very names of these little lakes, mostly derived from Indian sources—Blue Dog, Enemy Swim, Pickerel, Minnewashta—bring up worlds of suggestion, tradition, tragedy, romance. In some of these beautiful waters you can see the bass and pickerel clear to the bottom of the lake, though it may be many feet in depth, but that is a fish story.

In this community the Congregational church is doing a work that has been an attempt, at least, to meet the larger community needs without in any way losing sight of the real spiritual ministry of the church. It is the only church in the community except the Lutheran and Catholic, and it has been a common remark that if anything was done in the town, the Congregationalists had to do it. While we have by no means done everything, nor indeed, anything yet



AN INDEPENDENCE DAY GATHERING AT BLUE DOG LAKE PARK, THE ADDRESS AT WHICH WAS GIVEN BY MR. HAECKER

as we should like, there has been consistent effort to meet the community on its own ground of need and to



OUTDOOR LIFE AT WAUBAY

make use of the larger opportunity offered by such a community where there are real needs and one church with the possibility of doing the work unhampered. In the first place, the most cordial relations exist between ourselves and the more conservative bodies in the town and we hope to foster these relations, but in the item of community service we have, very evidently, an open door. We are trying to enter this door through our graded Sunday School, our Endeavor Societies, Boy Scouts, Young People's Choirs, our community survey, and the various social and civic organizations in the town which we are trying to foster.

The State Board of Health of South Dakota is located at Waubay. Certain office facilities and other reasons have kept it here rather than at the capital. Soon after I came to the pastorate of this church, the Board officials brought to my attention the need of a very definite campaign of education along the lines of sex health and sex morality. As the outcome of our conference I took up the direction of such a campaign under the Department of Venereal Disease Control, and when not busy with

the home church work, I have gone over the state, wherever call has come, lecturing and teaching from the chart, slide and lantern exhibits of the Board. We have worked in nearly all the colleges and state educational institutions, especially the normal schools where teachers from public schools have been gathered. The attempt has been made to show the prevalence of venereal disease and how much human suffering is caused through lack of sex knowledge. The aim has been to break down the curse of false modesty and put matters of sex life on a sacred and healthy basis, to get finally such results

among parents that they shall bring up their children in a clean and fearless way.

The state is now fairly well covered by the public health nursing activities, so that in every community there is a health organization, under control of the Board in a way, that can take up the campaign and push it to some final results. A large number of towns in every part of the state have taken up the matter on their own initiative, usually with the hearty co-operation of the public schools and often under their auspices. The churches, public health boards, and community organizations generally have been good in responding with their help, and the letters coming to the State Health Office show that a real need is being met in a straightforward, practical way.

So many questions have been asked relative to this work that I shall try to answer some of them here. We have worked out plans for local campaigns of education something like the following suggested program for a two-day campaign:

First Day

9.00 a. m. General health talks to the

- public schools. Mixed groups. No exhibit.
- 10.00 a. m. Meetings with boys' groups—boy scouts, boys' clubs, etc. Best grouped according to age, adolescent and pre-adolescent. Keeping Fit exhibits.
- 11.00 a. m. Meetings with girl groups. Grouped according to age. Meeting in charge of some lady in whom the girls have complete confidence. Girls' health exhibit.
- 2.30 p. m. Conference of public health officers and interested workers.
- 7.30 p. m. Film, "The End of the Road." Reserve theater capacity for the adult population.

Second Day

- 9.00 a. m. General health talks to the public schools. Mixed groups. No exhibits.
- 10.00 a. m. Further meetings with boy or girl groups as indicated.
- 11.00 a. m. Conference of Woman's Clubs and church societies.
- 2.30 p. m. Matinee, "The End of the Road." Reserve theater capacity for children and young people.
- 7.30 p. m. Mass-meeting under auspices of Commercial Club. Men and women over eighteen years. Adult exhibit.

We have not gone into any community except under the auspices of some local body, the health authorities, schools, nursing, or community organizations. The most can be accomplished by beginning the work under the call of someone who can carry forward the work suggested by the lecturer in his necessarily brief stay. A special effort has been made to put the whole matter in such form

that it can be used by teachers and nurses, because we believe parents will be slow in taking up the matter as they should in the home. "If it cannot be done in the ideal way, it must be done in the best way possible."

"How can you present this difficult subject in a way that is acceptable?" I can't; at least, not in a way that is acceptable to all. Some prudish people will never be convinced. I do not try. Some people will feast on popular films of a questionable character, and yet say that sex education is improper. I am not intelligent enough to convince these, but I am willing to let them go unconvinced. To those who are really anxious to find the solution for a great problem in human life I have found an answer. It is this: From the beginning of the child's life, meet its natural questions in a clean, frank way. Do not load it up with sex details that are past its comprehension, but be honest with it, and you will find that your young people are not going to come to grief later in life. It is the almost universal experience of physicians and health workers that a child well taught in sex makes a clean adult, one who does not contract venereal disease nor become a sex degenerate. I use but two rules: be frank, and adapt the teaching to the age of the pupil.

I have been glad to devote the time to a theme that underlies whatever of civilization we shall ever have, whatever of human advancement we shall ever make. For, after all, nothing can add much to life or human welfare, if there is sex degeneracy.



PRAYERS FOR OUR BELOVED COMMUNITY

By Rev. Vaughan Dabney, formerly of Durham, N. H.

GOD, OUR FATHER, we bring before Thee for Thy blessing, this, our Beloved Durham. We praise Thee for her rocks and trees, her hills and valleys, her flowers and grasses, her fields and orchards, her sparkling streams which hasten to greet the salt waters of the great deep. We rejoice that like Jerusalem of old she is beautiful for situation, and that from her coign of vantage Thou dost permit us to revel in the splendors of the passing seasons. Verily Thou hast set us in a pleasant place and hast laid upon us the solemn obligation to keep our village clean and our hearts pure as befits those who dwell in such a lovely spot. *Amen.*

FOR THOSE WHO HAVE GONE BEFORE us in these historic parts we do give Thee hearty thanks, and for the rich heritage our forebears have bequeathed unto us we praise Thy Holy Name. We thank Thee for our college, child of our town and ward of our great state. We bless Thee for our good neighbors and the sweet simplicity of our quiet homes. We rejoice that our village streets ring with the laughter of healthy children. May the lives of all who dwell here be pleasing in Thy Sight. *Amen.*

BLESS, WE PRAY THEE, our institutions and our public servants, as we name them over in Thy Holy Presence—our school teachers and our public health nurse, our farmers and our professors, our students, laborers and town officials, our doctor and our pastor, our lodges and clubs, the grange and the college, the school and the church. Guard Thou these our precious institutions, and inspire our citizens to greater zeal for the common good. For Thine is the Kingdom. *Amen.*

LIGHTEN THE TOIL of those who work with their hands by the knowledge that such service is not forgotten; sweeten the labors of those who till the soil by opening their eyes to the beauty of field and sky; deepen the love of the truth in the mind of the student; lift up the hearts of those who heal and teach and preach by the assurance that their work is not in vain. In remembrance of the Rough Hands and Weary Brain of the Carpenter of Nazareth. *Amen.*

FORGIVE US, GOOD LORD, of open fault and secret sin, and rid our hearts of those evil forces which blight the tender life of childhood and hurt the soul of the community. Aid us in our struggle against the littlenesses, the petty rivalries and jealousies which breed in small towns; save us from the curse of indifference and self-satisfaction; guard our lips from foul speech and our hearts from impure thoughts; blot out the harsh judgments, the mean prejudices and unkind suspicions which poison the springs of brotherhood. All have sinned and come short of Thy expectations. For Christ's Sake, *Forgive!*

HEAR US, MERCIFUL FATHER, in our petition for the town we love. Help us to live the prayer our lips have uttered. May we take ourselves and our duties seriously. Speed the day when our hopes will be realized and when our community is worthy to be called Thy Beloved Community, where Thy Will is done, even as it is in Heaven. This we ask in the name of our children for the sake of the Great Lover of all children even Christ, our Lord. *Amen.*

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1921		GIFTS FROM THE LIVING					Legacies and Matured Conditional Gifts
		Contributions	From State Societies	Total	Paid State Societies	Net Available for Nat'l Work	
FOR THE MONTH OF OCT.	Last Year.....	20,245.42	2,038.09	22,283.51	8,502.04	13,781.47	29,249.80
	Present Year...	9,158.93	2,766.19	11,925.12	4,417.44	7,507.68	13,830.86
	Increase.....	.....	728.10	.....	.....	.....	.....
	Decrease.....	11,086.49	.....	10,358.39	4,084.60	6,273.79	15,418.94
SEVEN MONTHS FROM APRIL 1	Last Year.....	114,657.41	18,102.89	132,760.30	44,834.65	87,925.65	57,934.16
	Present Year...	91,455.54	22,669.17	114,124.71	44,240.83	69,883.88	58,533.61
	Increase.....	.....	4,566.28	.....	.....	.....	599.45
	Decrease.....	23,201.87	.....	18,635.59	593.82	18,041.77	.....

NATURAL SOLICITUDE

THE administrative officers naturally view the above comparison with considerable solicitude. Remembering that the year closed on March 31st with an indebtedness of over \$20,000, and that the current work calls for a slight increase rather than decrease over the expenditures of the preceding year, we view the falling off of over twenty per cent in the contributions with something akin to alarm.

We can hardly believe, however, that this showing represents what the Congregational people intend to do for their home missionary enterprise. Our hope is that this is simply one of the eccentricities which the times of making payment frequently show, and to recommend to the Executive Committee that home missionary forces should not be further reduced until the end of the current year in the confidence that the totals for 1921 will tell a different story; but with the expectation that if the decrease continues it will be necessary to make drastic cuts in the last three months of the fiscal year of the Home Missionary Society.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty-seven per cent. Income from investments amounts to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty-eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 10; Massachusetts, 33½; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 47; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

THE AMERICAN MISSIONARY ASSOCIATION

It is what we do for others that gains us a page in the Book of Life and not what we think we do nor plan to do.



Just look at our two months' receipts for a vote of confidence in the work of the A. M. A. See where the money comes from, and where it goes to. We wish you could see what it is doing.



The A. M. A. wishes its good friends in New England, in the middle states, out west, on the Pacific slope and everywhere else a blessed, joyous Christmas—givers, teachers, preachers, and all to whom we are sent.



The Association returns its appreciative thanks to the good friends of New London for their courteous hospitality, and to the pastor and people of the beautiful and spacious church with its convenient appointments. New London deserves its excellent ministers.



"As I was going to the hills," said a preacher in Wales, "early one misty morning, I saw something moving on a mountain side so strange looking that I took it for a monster. When I came near to it I found it was a man. When I came up to him I found he was my brother."



The Seventy-fifth Anniversary of the Association at New London, November 9th and 10th, was an occasion to be remembered. The subjects discussed were alive with interest and concern. The speakers were experts in their respective fields, and the large audiences in the spacious church were earnestly attentive and appreciative. Many events have transpired between 1846 when the first year ended with its expenditure of \$13,000, and 1921 with \$926,468.37, and with a total during these years of nearly \$30,000,000. And the work is as demanding as ever.



Who said anything about Congregational Deacons? The Chairman of the Executive Committee of the A.M.A. who presented our Annual Report is a Deacon of the Classon Avenue Church, Brooklyn. The Mayor of New London who made the felicitous address of welcome is a Deacon of the First Congregational Church of New London; and the Moderator of the Connecticut Congregational Conference whose gracious greeting was in behalf of that body is a Deacon of the Second Congregational Church of New London, and the Deacons in our Executive Committee are too numerous to mention.

President Nehemiah Boynton thinks the matter of Deacons needs to be looked into.



“LIFT UP YOUR EYES AND LOOK UPON THE FIELDS”

By Augustus F. Beard, D.D.

WE have had our Jubilee and our look upon the past. Now it is upon the present. For a true vision, there should be three conditions, eyesight, atmosphere and elevation. Nearsight gets narrow views; one cannot see far from his own doorstep. Nearsight is provincial. Nor can we get a clear view in a fog. When the atmosphere is clouded, the view is prejudiced. Let us climb above the clouds, anoint our eyes and from this elevation look towards the South. What may we see?

Two races of people, the lesser one numbering some ten millions, living on the same soil; the stronger and the weaker with distinctive characteristics and sympathies; the weaker race to remain a separate race which cannot be absorbed by the stronger people by the side of whom they are to live, with no alternative when any conflicts of interest may arise, but the generosity of the stronger. It is safe to say that the weaker is looked down upon by the stronger, considered as racially inferior and subordinate, to be tolerated by necessity in one degree or another, useful for service, but felt to be a genuine social and political burden.

They are not the few who hold that the education and advancement of the Negro from this condition tends to create and increase the difficulties of the condition of the problem of the races, and do not hesitate to say that if Negroes could be kept in subordination as laborers in the field—in the mines and at the furnaces of the South, aspiring to nothing higher and not antagonizing the whites in political matters, and making no questions over necessary caste distinctions, the future for both races would be both plainer and better. White supremacy to be demanded and accepted, imperative and ultimate—this is a temperate expression of the dominant Southern opinion.

At the same time, the number among the white people is increasing who would temper this judgment with a generous concession that would spell the word Negro with one “g” and would try to pronounce it correctly, though it is a rather difficult task, for the tongue is an unruly member, and with its centuries of custom trips easily; still progress can be discerned in this direction.

Increasingly gratifying is the number who are advanced beyond this and are ready to recognize the phenomenal progress which the Negro people have made, patiently and persistently climbing up from their low estate. They see how wonderfully they have applied themselves to take hold of knowledge as no other people ever did in the annals of history, and how rapidly they have

risen. They see them taking hold of economical problems in a way that they once thought impossible. They see them successful in business, developing inventive power and administrative wisdom, and admirably filling educational and professional positions which contradict all previous opinions of their capacity. They see them rising to contest even intellectual supremacy, and often surprisingly successfully. They see those who have thus attained in homes as well provided for as their own. They see far more evidences of Negro ability and prosperity than many of them like to see, and they realize that the advancement is substantial and must be recognized. How to deal with the problem that is interrogating them every day is not so evident to them as the problem is.

Then, there is a third class of those who propose to meet the racial conditions fairly and squarely. They are the prophets and seers who believe that under and above all racial distinctions the Negro is a man and should be treated as a brother man, and should have sympathetic help to be both with all that this manhood and brotherhood may include. These high minded, far seeing men and women are earnestly trying to create a just and fair Christian sentiment and the practice of Christian ethics in race relations. As compared with the great body of the people, these with the forward Christian apprehension are the relative few, but they are supremely the wisest and the best. Would that all of the Lord's people were prophets.

And when we look upon the fields, we may not overlook those whom we have sent forth from the North on our missions of educational benevolence and good will and whose work in bringing about the Christian recognition of the Negro's worth and value cannot be duly estimated. For a typical illustration: Visit with me a beautiful and thriving city in South Carolina, — Years ago, it was a sleepy Southern town of a few thousand people nearly equally divided between the two races, the whites chiefly agriculturists, growers of cotton, and the colored, field servants. This was considered the proper and only relation between the two. The educational advantages for the children of the whites were so inferior as to excite the surprise of a Northern visitor. For the children of the Negroes, nothing. The A. M. A. environment planted a school, modern in its appointments, and sent to it wise and experienced teachers. The colored children came in flocks. Their parents who had no schooling determined that their children should have a chance. The Negroes tumbled over themselves to welcome the teachers, but not so the whites. Naturally, nothing but the opposite of a welcome could have been expected. We were aliens and strangers, tolerated but distrusted. When the school principal was shown to a seat in a Christian church, the occupants moved out of the pew. In the existing conditions, hostility toward the school was almost a natural feeling, but it was permitted to go on its way undisturbed. As the years went on, it began to prove itself and to approve itself to the community. They came to see that it was making for a more intelligent Christian character, that it meant honesty and sobriety and a worthier and better industry. With this revelation, came another. The white people said, "We must do better for the education of our own children. It won't do for the niggers to have

better advantages than we furnish to our own children. We must match their school and more." They did, and excellent schools in tasteful, modern structures were provoked into being, fitted for modern teachers with modern ideas and methods. Meanwhile, with two railroads and great cotton mills, largely of Northern capital, introduced, the sleepy, old time town is transformed into a prosperous and progressive industrial centre with an enterprising population of both races, and the A. M. A. school which has abundantly justified itself, with the early and natural distrust of it overcome, has not only the acknowledgement of its quality, but also a friendliness akin to co-operation. In this way, it has been a school of good will between the races. This same result is recognized in all of our schools except by those who hate the Negro because God made him a Negro.

This kind of evolution is going on in every Southern state. It is the most significant change in the life of the South, and it has its bearings upon the character of our work. In these rapidly changing conditions, the Negro is to be increasingly a factor in the movements of life. He is sure to move on and up in this development. He is to have more equal protection by equal laws and more of the justice of civil rights. The transformations which have begun will continue. With the education and discipline which makes thinkers as well as doers, will come an emancipation from present hard conditions, and relief from the hostilities of caste along with the fitness for the better chances of manhood.

Standing high above it all, we can look beyond the schedules we are figuring on to-day, beyond the forecasts of a year, beyond whatever may be the distractions of the immediate time as we work out the work to which we are called. The unfinished work will go on until it is established through Christian education and Christian character that the two races can live side by side, distinct but with the same equal laws equally administered, and live in Christian truth and peace. To put this intelligent Christian character into receptive life while it is receptive is the work of our schools and is the way to this realization. For there is no other way given under Heaven and among men to bring this to pass.



UNIVERSITY COMMISSION ON RACE QUESTIONS

THE UNIVERSITY COMMISSION ON RACE QUESTIONS composed of College men of the South is taking hold of racial injustice with a sincerity and earnestness that promises large results in the formation of a new Southern public sentiment. We quote from a recent appeal to College educated men.

"Society has a right to expect college men to help in moulding opinion and shaping conduct in matters of this sort. It is their privilege and duty to co-operate with others in leading crusades against crime and mob rule and for law and civilization. The college man belongs in the front rank of those fighting for moral and social progress. For this reason the University Commission makes its first appeal to you and urges you strongly to co-operate

with the press, the pulpit, the bar, officers of the law, and all other agencies striving to eliminate this great evil, by speaking out boldly when speech is needed and letting your influence be felt against it in decided, unmistakable measure and manner."

"The inadequate provision for the education of the Negro is more than an injustice to him; it is an injury to the white man. The South cannot realize its destiny if one-third of its population is undeveloped and inefficient. For our common welfare we must strive to cure disease wherever we find it, strengthen whatever is weak, and develop all that is undeveloped. The initial steps for increasing the efficiency and usefulness of the Negro race must necessarily be taken in the school room. There can be no denying that more and better schools, with better trained and better paid teachers, more adequate supervision and longer terms, are needed for the blacks, as well as the whites. The Negro schools are, of course, parts of the school systems of their respective states, and as such share in the progress and prosperity of their state systems. Our appeal is for a larger share for the Negro, on the ground of the common welfare and common justice. He is the weakest link in our civilization, and our welfare is indissolubly bound up with his."

"Demobilization of the army and the transition of industry from a war to a peace basis are creating many problems which can be solved only by the efforts of both races. The Negro, in adapting himself to the new conditions, should have the wise sympathy and generous co-operation of his white neighbors. It is to the interest of these, as well as of the Negro himself, that readjustment should proceed with the least possible difficulty and delay."

"We believe that this readjustment may be effectively aided by a more general appreciation of the Negro's value as a member of the community. Lack of sympathy and understanding between two groups of people frequently causes one group to regard the shortcomings of a few individuals of the other as characteristic of all that group. This is a natural tendency, but it is neither rational nor just, and it has proved, we believe, one of the great obstacles to the development of more satisfactory racial relations in this country."



TRUTH AND FICTION

Secretary G. L. Cady

WHY does the writer of fiction feel that he is under no obligation to tell the truth? "Truth is stranger than fiction" and fiction is almost a stranger to truth. Of course one is not stupid enough to expect that the plot or characters shall be historical facts, but one surely has a right to demand that when the story deals with elemental principles, or handles important public questions, or speaks with assurance on

great social problems, it shall be couched in words jealously guarding the truth. America has become a great fiction-reading nation. If a very large share of our people are to obtain ideas of history, science, sociology or politics, it will have to be in some emulsion form hidden in the novel; all the more imperative therefore that those ideas and ideals shall be true.

In a review of "Three Soldiers" the New York Evening Post said, "Because it did not tell the whole truth, the truth it did tell became untrue." That was the curse of "Main Street" for it posed as a true picture of a mid-western town. Some of us have lived on Main Street, and we know that there is another side—wholesome, idealistic, sincere, kindly, forward-looking and home-husband-wife-loving. Funny that Main Street should be so utterly sordid and yet most of the men and women who are really leading our nation come from it and not from Commonwealth and Fifth avenues! But, how often one hears "That's your small western city!"

Well, here is "The Age of Innocence," and one is inclined to lay it down and say "That's your New York!" Is it? You search the book in vain to find that other part of New York in the seventies with the groups of people who gathered around John Hall, Theodore Cuyler, Henry Ward Beecher, Richard S. Storrs, and yet these and others were laying the foundations of New York's religious life and magnificent philanthropies, and by so doing were shaping the city more profoundly than were those gilded, vacuous figures who moved around Washington Square and "kidded" themselves into thinking that they were the New York that is and determined the social and moral standards for the New York that was to be.

Here comes another, not slandering a town or a metropolis but a race, and by one of our best known and deservedly most popular novelists. We shall never forget our thrill of real joy when "Freckles" and "The Girl of the Limberlost" first came into our hands. They were redolent of the woods we knew in our youth. The tang of the thick bed of needles cast by pine, spruce, hemlock and balsam was still with us—we pray God it may never pass away. We learned to love the pen and the name of Gene Strat-

ton Porter. And for the sake of that touch of nature that makes us all kin we were willing to forget the utterly impossible mature wisdom with which she endowed her striplings. "Her Father's Daughter," a mere junior in high school, talked about nature or lectured her elders with an erudition which a John Burroughs or a John Muir might have envied. We are not a cook nor an epicure and therefore cannot pass judgment on the recipes of this marvelous Minerva of sixteen—they listen good and we hope they taste good.

But thousands of people will never venture on her new foods who will feed themselves fat on her race prejudices. Of course no Japanese boy ever tampered with automobiles or rolled rocks down upon the highway to rid himself of his American competitor in the high school. Of course no one has discovered the Japanese banding together for such crimes, or to further the illicit program of their race. It is true that the average American finds it difficult to compete with the Jap for school prizes, just as it is difficult to compete with him in industry. He is industrious, thrifty, peaceable, ambitious, eager to learn, quick in his imitations—as a California business man said to us, "The only trouble with the Jap is, he is too smart for us Americans." And what is the remedy and what is the defence of the superior race against these unspeakable vices of the inferior race? Why, of course—hate him, slander him, accuse him of sinister and criminal motives! Thus, his thrift becomes avarice, his ambition to get on becomes a public menace and his natural love for his homeland becomes treason, and productiveness—our greatest need—in the Japanese becomes a crime. Race prejudice is one of the most elemental natural passions and it sort of soothes that sort of itch to rub it with the Japanese. If it were not he it would be some one else, for we simply must hate and suspect those who are unlike us!

Would it be *infra dig* for us to remind our novelist that it is possible to move from the land of the Limberlost, with its curly beech and its bird's eye maple, to the land of sunshine with its yucca and orange, and still remain a Christian, believing in the Golden Rule and the true brotherhood of man, and practicing that love which "thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth. We ourselves happen to know not a few in California who have refused to be poisoned by the wild nightmares of a Hearst or the political ambitions of a Phelan and have bowed not the knee to this god of commercialized race hatred.

Our novelist has uttered one truth at least, which we all might well learn, when she warns us:

"The trouble with you is that you are wasting your brains on speeding an automobile, on dances, and all sorts of foolishness that is not doing you any good in any particular way. You are not concentrating. Oka Sayye is not thinking of a thing except the triumph of proving to California that

he is head man in one of the Los Angeles high schools."

"Well, you can't beat him by calling him names. There is only one way on God's footstool that you can beat him. You can't beat him legislating against him, you can't beat him boycotting him. He is as sly as a cat and he has a whole bagful of tricks of his own. And he has proved right here in Los Angeles that he has got a brain that is hard to beat. All you can do to be a man commendable to your own soul is to take his subject and put your brain on it to such purpose that you cut pigeon wings around him . . . But you have to get him in an honorable way and in a way that is open to him as it is to you."

"If we are going to combat the yellow peril we must combine against it. We have got to curb our appetites and train our brains and enlarge our hearts until we are something bigger and finer and numerically greater than this yellow peril. We can't take it and pick it up and push it into the sea."

* * *

TRINITY SCHOOL, ATHENS, ALA.

Miss Louise H. Allyn, Principal

A LITTLE girl in a Northern town, too small even to pronounce her g's, was singing with great gusto as she ran about the house,

"Let my people do!"

She had been rocked to sleep to the tune of the old Negro spirituals. A few years later, she heard them sung by the original Fisk Jubilee Singers in one of their tours, and her soul was thrilled with the sweetness and pathos of their wonderful harmonies. Too young to understand fully, she was nevertheless strangely impressed with the tremendous possibilities in a people who could sing like that. Charmed by the soulful intensity of their singing, she then and there resolved to have a share in giving the Negro people the education for which they

were asking help. Years afterward, she went South to teach in an A. M. A. school where her impressions deepened into conviction that here is a people who will contribute to civilization elements which no other race can supply.

Twelve years of contact with pupils and their friends have not dampened this teacher's enthusiasm nor quenched the inspiration gained from those melodies in her childhood.

"Goin' to walk humble to the Lord."

"Done done what you told me to do."

"Gwine to hold out to de end."

"Oh, Mary don't you weep, don't you mourn."

"Every time I feel the Spirit
Moving in my heart, I will pray."

Can you not read in their songs the

basic characteristics of the Negro personality, humility, obedience, endurance, cheerfulness, religious faith and trust?

Of the fifty-four graduates of our Trinity School in the twelve years, only three or four have failed to do well, and these have redeemed themselves in later years.

Successful teachers, wives in model homes, mothers with wisdom, tact and firmness, college students winning honors, soldiers over seas, a young man in the ministry, mothers' helpers, domestic servants, seamstresses, private secretaries, clerks, mechanics, home economics, every one is making good. A hundred per cent of the graduates of twelve years making good; doing earnest, honest work needed by the world; with not a slacker, not a parasite of society among them; leaders, intellectual, mechanical, moral. Can you ask more than this?

Is it worth while to put money into Negro education? Oh, give us time and a few more millions, and the Negro will assuredly show you of what he is capable. But the way is long

when the aid which they need is so insufficient.

Can you not see why after years of freedom and education multitudes of the race are so largely poor and illiterate? Because they have never been really free; never really had education—merely a few lights here and there among twelve million people, candles where were needed arc-lights of tremendous power to penetrate to the dark corners.

Without a background of heredity, without helpful environment, without encouragement not only, but actually held back and discouraged, what could our Caucasian race do under like conditions?

Statistics give us an overwhelming percentage of illiteracy of the so-called superior race, especially in the sections where have lived the large majority of our colored population.

The little girl who years ago was thrilled with inspiration at the voices calling to her still hears with the same thrill the beautiful voices in her school room day by day full of faith and hope for the future. May the good God hasten it.

* * *

BALLARD NORMAL SCHOOL, MACON, GA., AFTER FOURTEEN YEARS

R. H. Von Tobel, Principal

FOR the past fourteen years, it has been the writer's privilege to be connected with one of the most important secondary schools of the American Missionary Association, Ballard Normal, located in Macon, Georgia, the central city of the state. For the past fifty-three years, the Association has been working through this institution for the uplift and betterment of the colored people of that city and surrounding territory. Ballard has never been satisfied to develop merely the physical and mental capacities of her students, but supreme emphasis has always been placed upon those moral and spiritual values which make for sound Christian character.

As we look back over the years, what of the results? The colored citizens of Macon will hasten to tell you that the greatest single power for good in the community has been and still is Ballard Normal School. They feel that no other agency in their lives has proven such a mighty factor in the development of a well rounded manhood and womanhood. Undoubtedly, one of Ballard's most important and most valuable services to the community is to prepare young women for the teaching profession, and it is a significant fact that approximately ninety per cent of the public school teachers of the city are graduates of Ballard. Many of the teachers in the rural schools of the adjoining coun-

ties are also Ballard products. Practically all of these teachers are not only doing efficient work in the school room, but are the leaders in all that is good and wholesome in the life of their respective communities. Of the several hundred young men and women who have gone out from Ballard during the past fourteen years, the vast majority have "made good." As has been said, many of the young women after graduating from Ballard accept positions as teachers. Many of these young women are unable to pursue their studies farther, and in order to meet this difficulty during their last two years in our school we offer them a special normal course which includes not merely theory but also observation and practice teaching. Of the prominent professional and business men of the city, many are either graduates or former students of Ballard. Quite a number of our young men and not a few of our young women, especially in these later years, find it possible to pursue courses of study in higher institutions of learning. Ballard is creditably represented in Talladega College each year. Our graduates also prepare for Atlanta, Fisk, Howard and other universities. This group after completing their education in-

variably fill positions of large service to their race.

When we consider the fact that the Negro is but little over half a century removed from slavery, we must admit that commendable progress has been made in this brief span. As a race, he is still far from the desired goal, but the remarkable achievements of many individuals of the race certainly indicate the tremendous potentialities awaiting development. In the face of seemingly insurmountable barriers, he has seized every opportunity to better his condition and make the most of it. It should be borne in mind that in many sections of the South even the white people have had and still have very limited educational advantages. In such communities, certainly not at present, nor in the immediate future, can the colored people look to the whites for very much assistance. In the light of these facts, it is not surprising that the American Missionary Association institutions are very dear to the hearts of the colored people, and that year by year they are contributing more liberally to their support. The American Missionary Association, under God, has performed a service of far-reaching results, but the need is still tremendous, and will be for many years to come.



KU KLUX KLAN

A SOUTHERN minister was recently requested by the Chief of the Ku Klux Klan to show his appreciation of that organization. His reply was as follows:

"Your order with its name and manifest aim is but a challenge to the black man to do his worst, and to the North of Mason and Dixon line to hate us instead of to love us.

"This challenge to the Negro to do his worst is realized in a mysterious but effective organization, the 'Knights of the Kerosene Kan,' whose members avow that for every Negro terrorized or unjustly put to

death there shall be a demonstration in fireworks in that community. So mysterious are the workings of this invisible body that no member of it can be located, and yet where the terrorizing has been carried on there have simultaneously occurred mysterious and destructive incendiary fires that have demonstrated how hate is met with hate."

The good people of the white South may well rebuke this Ku Klux Klan which is challenging the Negro to retaliate and render evil for evil; and the rebuke should have an emphasis stronger than now appears.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a summary of the receipts for October, also a statement showing the amount available for regular appropriations and the amount designated by contributors for special objects, outside of the regular appropriations.

RECEIPTS FOR OCTOBER

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	10,426.00	328.99	1,857.03	58.00	.....	12,670.02	4,377.23	17,047.25	6,772.77	23,820.02
1921	11,064.40	391.87	1,088.71	13.30	4,605.53	17,163.81	2,291.16	19,454.97	4,341.64	23,796.61
Inc.	638.40	62.88	.....	.....	4,605.53	4,493.79	.....	2,407.72	.....	.....
Dec.	.....	.....	768.32	44.70	.....	.....	2,086.07	.....	2,431.13	23.41

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	10,311.00	204.74	1,709.56	43.00	.....	12,268.30	2,745.00	15,013.30	6,772.77	21,786.07
1921	10,949.40	231.87	931.98	13.30	4,605.53	16,732.08	916.97	17,649.05	4,341.64	21,990.69
Inc.	638.40	27.13	.....	.....	4,605.53	4,463.78	.....	2,635.75	.....	204.62
Dec.	.....	.....	777.58	29.70	.....	.....	1,828.03	.....	2,431.13	.....

Designated by Contributors for Special Objects:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	115.00	124.25	147.47	15.00	.....	401.72	1,632.23	2,033.95	.....	2,033.95
1921	115.00	160.00	156.73	.....	.....	431.73	1,374.19	1,805.92	.....	1,805.92
Inc.	.....	35.75	9.26	.....	.....	30.01	.....	.....	.....	.....
Dec.	.....	.....	.....	15.00	.....	.....	258.04	228.03	.....	228.03

SUMMARY OF RECEIPTS FOR OCTOBER

RECEIPTS	1920	1921	Increase	Decrease
Available for Appropriations.....	21,786.07	21,990.69	204.62	.....
Designated by Contributors.....	2,033.95	1,805.92	.....	228.03
TOTAL RECEIPTS.....	23,820.02	23,796.61	.....	23.41

FORM OF A BEQUEST

"I give and bequeath the sum of dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

The outside cover picture this month is that of the Oak Park, Illinois, First Congregational Church, of which the Moderator of the National Council, Dr. William E. Barton, is the pastor. It is a beautiful example of Gothic architecture.

* * *

Baudette, Minnesota, has recently remodeled its parsonage at a cost of \$2,200. The new rooms add much to the comfort and convenience of the pastor's family.

* * *

Sauk Rapids, Minnesota, dedicated its new house of worship on Sunday, September 11, having besides the beautiful auditorium several rooms for social and Sunday School needs.

* * *

Minnewashta, Minnesota, dedicated its new church on September 4th. The building was planned to meet community needs in a rural parish, and is admirably adapted for that purpose.

* * *

Pastors of several of our churches are rejoicing in parsonages recently acquired for their comfort. Prospect Avenue Church, Kansas City, Missouri; First Church, Lowell, Massachusetts; and the North Deering, Maine, Church are in the list.

* * *

Lake Worth, Florida, which was organized as a Union Church in 1912, has with the full approval of the State Comity Committee become a Congregational Church. It has just made extensive changes in its house of worship, making it one of the best buildings in that growing city.

* * *

Mt. Pleasant, North Carolina, recently dedicated its new stone church. This is the only church under the fostering care of the American Missionary Association to have a structure whose walls are of this material. Friends gave stones from their farms, and a stone mason who is an officer in the church directed the work of building.

* * *

St. Mark's Church (colored), Boston, has secured a large house, the first floor of which becomes its auditorium. The rooms, thrown together, provide seats for two hundred people. The basement will be used for social purposes. The recent migration of Negroes from the South has made Boston, among other cities, an important center of work for these new Pilgrims.

* * *

Now that furnace fires are being started for the season, it is time to look out for your insurance. Remember that insurance companies tell us that four or five hundred churches burn down every year. These fires usually occur in cold weather. The loss is apt to be complete. To guard against such disasters is the mark of wisdom. It is poor economy to insure for as little as possible. Carry policies for eighty per cent of the value of the building and in the best companies. It will help you to sleep better nights because of the increased safety.



MIDDLEBORO, MASSACHUSETTS, CONGREGATIONAL CHURCH

THE CHURCH BUILDING AS THE EXPRESSION OF IDEALS

By Rev. Charles H. Harrison, Western Field Secretary, Denver, Col.

THE erection of a modern church building is of vital concern to the religious life of any community. No building has greater architectural significance than does the place of worship. No other building represents a higher social value. It is, therefore, essential that every community plan wisely, and build well, its churches.

Our Protestant denominations are fast coming to realize the value which the church building has for the successful forward program of our religious work. Special provision is being made by all of the larger denominations to provide suitable plans for churches. A "Manual of Church Plans" has been published by the Home Missions Council on behalf of twenty-five denominations.

Two of the most valuable contributions to this problem are: "The Standard for City Church Plants," issued by the Interchurch World Movement; and "The Malden Survey," published by Doren and Com-

pany. The latter is a survey of the churches of Malden, Massachusetts, on the basis of the Interchurch standards. The highest score was that of the First Baptist Church, with 751 points, about three quarters per cent efficient; only three of the churches scored more than five hundred points; the other fourteen showed less than 50 per cent efficient. Any church which has under consideration a new building, or the remodeling of the old one, would do well to become thoroughly acquainted with these books. They should also be in the hands of every architect who is preparing plans for a church building.

Every field has its own individuality, and therefore, its own special needs. In order to build to meet these needs, due consideration must be given to each particular problem. Questions of location; size and shape of the lots; resources of the community to build and to maintain the work; special needs of the field; scope

of the work; climatic conditions; type of architecture to fit in best with that of near-by buildings; whether the church is in a city, small town, or rural community; are such as can only be understood by a study of each field.

But apart from the differences that exist, there are certain fundamental features which should govern the construction and the arrangement of all of our church plants. The smaller churches may not be able to build quite so elaborately, nor so extensively as do our larger ones. But neither the size nor the cost of the building primarily determines the adequacy or the beauty of the building. Some of our smaller and inexpensive churches are not only suited to meet the needs of modern church work; they are also beautiful. Every church ought to be equipped adequately for a complete program; it ought also to be beautiful. And in order to measure up to these requirements, we need constantly to bear in mind the relation which necessarily exists between our religious ideals and the church we build, as well as proper estimation of the values of our religious program.

The portrayal of ideals in art is of primary significance. It is essential to bear in mind the fact that art registers the ideal. We plan and we build after the fashion of our ideals. What we build portrays the greatness or meagerness of the ideal. Ruskin wrote the story of Venice from a study of its buildings. Morgan says: "Architecture is the printing-press of all ages, and gives the history of the state of society in which it was erected. The history of architecture is the history of civilization written in stone in a language easily learned, and which cannot deceive. Architecture is the best interpreter of history, for it always tells the truth."

Our papers have just called attention to the dollar sign over the bridal

entrance to St. Thomas' church in New York City. The architect comes forth with an explanation as to why he worked it into the design over the doorway. One side of that doorway has the true-lovers' knot; the other the dollar sign. It will remain there as long as the building stands, portraying what the architect felt to be a significant fact. In defence of that design, he says: "I drew that design with the idea in mind to convey something symbolic of marriage, and particularly of what the modern Fifth-Avenue marriage so often is. The dollar-mark, symbol of riches, tells the story of the loveless marriage for money. On the south, the sunny, happy side of the door, is the true-lovers' knot, symbol of real love and the right kind of marriage."

The same architect further says: "In the Middle Ages, when people could neither read nor write, the artists and architects conveyed the meaning of their texts to the laymen through various symbolic pictures. Today they do the same." Everywhere and always architecture portrays the spirit of the times. Civilization is portrayed in the character of its buildings. Today, in our business blocks and in our apartment houses; in our schools and in our theatres; in our pleasure resorts and in our factories; in our lodges and in our temples, are the ideals that dominate our lives. These buildings express not only design; they also register our moral standards. Even as "the heavens declare the glory of God" so do the creation of our artists and architects declare what we in very fact are. We build ourselves into our creations, and to one who can read the symbols of architecture, as could Ruskin, there is written the weakness and the strength of our civilization.

In the field of religious architecture, we have a number of distinct types, such as the Gothic, and the Mission, and the Colonial. These are quite different types, and yet each

with a beauty and a religious significance of its own. They all express religious faith. In each of them we have splendid examples of ecclesiastical architecture.

I referred to the building as the expression of a religious faith. Take, for instance, the cathedrals of Europe. They are veritable fortresses proclaiming strength, power, God. They stand as the answer of the church to the temporal fortresses and castles of feudalism. One can appreciate the significance of that hymn, "A mighty fortress is our God." It is in harmony with those cathedral fortresses. That hymn sounds strangely out of place in a poorly designed, and badly kept house of worship; it is in wonderful harmony with the majestic cathedral, which is sacredly kept, and is the pride of the whole community.

Or again there are the Colonial Meeting Houses! They are very different from the Gothic cathedrals. And yet, there is no mistaking the idealism they represent. They are simple, dignified, meeting places for worship. They express the religious faith of the Pilgrims. We do not think of those temples as fortresses. They are trysting-places, where the faith once proclaimed is held fast. There are other hymns which are especially fitting, and which we have instinctively appropriated because of their fitness, for they express the same religious faith as do the places of worship, such as:

"Faith of our Fathers living still."
and,

"Our God, our help in ages past."

The people worshipped the same God, and it was the same faith as of old, different in form, but true in substance. The Colonial type of architecture may be somewhat stern and cold in form, but it is wonderfully expressive of the austere faith from which grew that rigorous life of the early settlers. In those Meeting Houses developed the mind and spirit of New England. In them was

nurtured the conscience of former days. In them Congregationalism grew strong. In them centered that religious life that stabilized all their social order.

Sometimes we hear it said that our church buildings are too little used. Perhaps so! But there is one fact we oft-times fail to appreciate, and that is, the significance of the church structure in proclaiming our religious ideals. Every building proclaims its own message. The church stands for the religious faith of the community. If the building is inferior in design; or if it shows neglect, then it tells of a religious life that is dormant, or dead, or perchance absent on a vacation. When the building is architecturally beautiful, and is well cared for, both without and within, every-one who passes by or through its portals is aware of a religious life that is awake. A broken window or a neglected lawn is not what we expect in the home in which we take delight. They are no more in keeping in a place built for the worship of God. May we never forget that our churches, in architecture and appearance, proclaim without fail and without ceasing the character and the vitality of our religious faith.

The other feature I wish to mention is that of the arrangement of our buildings. We have three commonly accepted divisions of our work: worship, education, and brotherhood. And in designing a church building, sometimes one, and sometimes another division of the work is favored. Perhaps in the case of the smaller churches, the more usual method has been to plan a building which can be adapted to many uses, in the hope of caring for all the religious and social needs. There is the auditorium in which the religious services are to be held on Sunday, but which can also be used by large community gatherings. Then there is provision both for the Sunday School and for the com-

munity work. The audience room usually has folding or sliding doors, connecting different parts of the building, and permitting an enlarged seating capacity.

One of the most difficult tasks any church faces is that of the arrangement of its plant. Some of the most specious arguments may have little real value in determining the relative importance of the work. I have been told of a survey of the rural churches

the place is used for the usual services of worship. Which is the more important fact to bear in mind, the time it is used for worship, or the special occasions? A significant fact in this whole question is, that in planning for the maximum audience, the architectural beauty of the place for worship is likely to be sacrificed. Can we afford to make such a sacrifice?

Again, in the matter of arranging



HURON, S. D., FIRST CONGREGATIONAL CHURCH

in one of the eastern states, which revealed the fact that the cook stove was the most used feature of the churches in that section. Does it follow that the cook stove is a matter of first consideration in the planning of a church? An expansible seating arrangement, suitable for taking care of the maximum audience, which attends the Christmas and Easter services, or special union meetings, is oftentimes considered to be of primary significance. This feature seems to be of considerable talking value when the plans are being discussed. Such occasions represent from two to four percent or at most six percent of the services held. The rest of the year, or more than nine-tenths of the time,

to do community work, what is to determine our choice of plans? First of all arises the question of maintaining the work. Where the program is of any considerable extent, additional janitor service, heating, lighting, and superintendence, must be reckoned into account. This means large expense. If the minister is expected to do everything there is grave danger of his becoming a utility man, which means serious loss to the pulpit and educational work. The church which can afford to maintain a very extended program, or the minister who can do many things without sacrificing his real mission as religious leader and teacher, is the exception rather than the rule.

And in this connection there is another factor to consider, namely, the tendency in some localities to build community halls. This applies perhaps more particularly to the smaller cities and rural fields. Some of our leading men in rural work are drawing attention to this fact, and questioning whether or not we can do our work best for the community at large through our own organization and equipment, or through these community organizations and community buildings. There is a certain amount of such work that can certainly be done best within and by the church organizations; but in view of the fact that there are people of many religious beliefs and of no belief at all in these communities, the question arises as to how extensively that work can be wisely provided for. Some churches are able to carry on a very complete program, supporting for such work an educational expert, an extension man and a gymnasium instructor, in addition to the regular pastor. But this seems to be the exception rather than the rule.

In view of the difficulties that are sure to arise in connection with the choice of plans, I suggest that we consider first of all the relative values of our work. Then in the evaluation of our work, plan our program, and provide for that program as adequately as possible in the arrangement of our plants.

The evaluation of our work can best be understood by a study of the message and the method of Jesus. And in this study we will find that the task to which He set himself was that of establishing the Kingdom of Heaven. It is the task that has confronted the Christian church of every age. It confronts the Christian church of today. Social conditions have changed, and will undoubtedly continue to change. We have not reached the limit of human ingenuity in matters of government, and education, and social conditions. But in spite of all changes, the chal-

lenge of the Nazarene to establish the Kingdom of God remains.

How did Jesus approach this problem? We read that He came teaching in the synagogues, and preaching the Gospel of the Kingdom, and healing all manner of diseases and all manner of sickness among the people. As His custom was, He was in the place of worship on the Sabbath day. Worshiping, teaching, healing! How similar to the program of the church to-day: worship, education, service! These are parts of a method; they cannot be separated from each other without injury to the whole work. They register a sequence of spiritual values. They reveal the method of His ministry. And this method is the order of wise and scientific leadership. It is the order of growth and education. It is the arrangement of life, of "first the blade, then the ear, and then the full corn in the ear." That order does not change. We face the same task that Jesus faced; can we do better than to follow His method for the realization of that goal, or standard?

What would be the result if in the order and arrangement of our church buildings we kept constantly in mind the message of Jesus, and planned our program after the method that He used? Would not our church buildings be designed architecturally and so planned as to emphasize the significance of the building as the place where religious life is proclaimed and practiced? There would be, first of all, the place for worship, built not for the exceptional service, but for the regular Sabbath worship. Second, there would be provision for the religious educational work. (This should never be in the basement if possible to avoid it.) And third, there would be accommodation for the social service work, a work as extensive as the church can adequately maintain. Such a building or buildings would not be places suitable for many uses,

although they would be designed and equipped for all of the activities of the church; they would be sanctuaries consecrated to the high task of proclaiming the Christian standards for life.

In planning our churches thus, we will provide for the threefold character of our program. But in the order and arrangement, we will find that there are certain features of that program that can be combined to better advantage than can others. For instance, it is possible to combine worship and education; it is also possible to combine educational and community work. But it is not so easy to combine the worship with the community feature of the program. If it is advisable to plan for the exceptional service, when a large seating capacity is needed, we can do so by wide side aisles, a well arranged foyer, and a few rooms at the rear of the auditorium with folding or sliding doors. This arrangement can be made without sacrificing the beauty of the place that has been set apart for worship. The church should stand forever as a sanctuary demanding of the minister the best spiritual leadership that he is capable of rendering; and of the people, worship and service.

It is a great thing for a minister and the people to meet on a Sunday in a building which demands such high-minded service from both pastor and people. This is a recognition of the values that Jesus attached to the work He inaugurated. Let that order of values be ignored, or lost to sight, and our work lacks

that basic order which means that we are not building, merely carrying on piece-meal activities. Without such a working basis we will surely ultimately fail. The method of Jesus is the method and the order of life. First, there is the teacher and the preacher, who give the inspiration and the instruction; then there follows the translation of those ideals into character. The essential factor—the dynamic which ultimately assures the realization of our task—is the prophet, the teacher who has a vision of our social order Christianized. It is incumbent upon us therefore to provide buildings for this order of work. Both the architecture and the order of arrangement of our churches, can do much to keep us awake to this task.

In the formulation of our plans for church buildings, we have considerable latitude, both with respect to the type of architecture, as well as the order of arrangement. But in all of our planning let us remember two things: first the relation which necessarily exists between the religious faith and the temple we build; second, that there is a sequence of religious and spiritual values in our work. With these two facts in mind let us build our churches. Let us build them as beautiful as the Christian faith itself is. Let us build them for worship, and keep them sacred to that high service. Let us build them for religious education which teaches the fundamental moral principles of our faith. Let us build them for that service which will give evidence of the faith that we profess.



NEW AMERICANS IN ABERDEEN

NEARLY a hundred of our Congregational churches worship in the Swedish language, and four of these are in the state of Washington. One of these is in Aberdeen, a busy little city of eighteen thousand people situated on Grays Harbor, a bay that sets in from the

ocean about midway down the coast line of the state. They are about thirty miles east of the roar of the Pacific breakers. Lumbering, fishing and farming keep the people busy.

One-ninth of the people are Scandinavians, a section of Northern



ABERDEEN, WASH., SWEDISH TABERNACLE CONGREGATIONAL CHURCH

Europe transferred to our far western coast. They bring the enterprise, frugality and religious earnestness of the northern country to this new world, and they are a valuable asset in our national life. They Americanize rapidly. The second generation make sturdy and keen-minded citizens who grow up with American ideals and use English as their mother tongue. They love this land of freedom and opportunity, and they contribute much to its prosperity.

More than twenty-five years ago a little Swedish Church was organized among these Pilgrims of the nineteenth century. They called it then the Swedish Evangelical Mission Church. The numbers fluctuated because members came and went according to changes in the labor market. But the church held its own and grew in numbers and usefulness. The devout and earnest people delighted to come together to sing the songs of faith and to hear the message of truth. We helped them to build a modest house of worship in 1899 which served their need for a good many years.

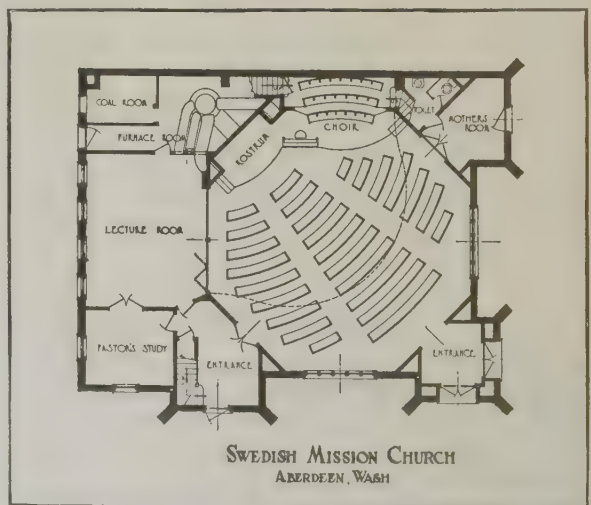
But that first sanctuary

was outgrown, and the equipment for work among their countrymen was inadequate. Again they girded themselves to the task of building a temple of worship, and again they appealed to the "Society of the Helping Hand" to assist them in what they felt was a tremendous venture. Their request received sympathetic attention. Slowly rose the walls of the new edifice in the heart of the little city, where it would be easily

accessible for the people. Built of reinforced concrete, with Norman towers and attractive windows, containing a group of rooms needed for the work among old and young, it gives a fine equipment for the important service the church is to render to the community.

They call it now the Swedish Tabernacle of Aberdeen. Four hundred people can assemble in the place of worship.

The pastor of this church is the Rev. J. J. Huleen, formerly pastor of our Swedish Church in Everett, Washington.



ABERDEEN, WASH., SWEDISH TABERNACLE, FLOOR PLAN

THE CONGREGATIONAL EDUCATION SOCIETY

The Mission Band reached a small group of children in a church. The Missionary Education Movement seeks to reach every child in every Bible School with definite instruction in missions.



Occasional colleges all over the country are reporting unprecedented numbers of candidates for ministerial and missionary service. Many others have reported the number of ministerial candidates is on the increase.



The number of well equipped departments of Biblical Literature and of Religious Education in colleges is steadily increasing, the total number now being over three hundred.



“The Claims of the Ministry and Its Opportunities in These Days” was the theme suggested to each alumnus of Oberlin now in the ministry in Ohio for a sermon on October 9th, this being the date of the one-hundredth anniversary of the turning of President Finney from the law to the ministry.



The Fairmount College *Bulletin* for September gives a list of thirty-two graduates who, in its twenty-six years as a college, have entered Christian service, either as pastors, teachers in mission schools in the West, foreign missionaries, or secretaries of the Y. M. C. A. or Y. W. C. A.



Franklin Academy is in need of a fund of \$300,000 to continue its work. President G. W. Mitchell is engaged in raising this amount, while Rev. Ludwig Thomsen has charge of the school. The farmers of the state are feeling the effect of a small corn crop, which makes the attendance at the academy smaller than last year.



President Brownell writes of Northland College: “We have experienced our usual steady development with the opening of the school this fall. We have our largest enrollment at the outset of the year, and the students have paid more actual money this year than before in the history of the school.”



Last year fifty students at Billings Polytechnic Institute reported no church affiliations. This year the same fifty have become members of the Polytechnic Church.



A new student at Billings has definitely committed himself to the ministry. Living ninety miles from the railroad this “likely looking young man” was brought to the school by Superintendent Johnson in the Congregational Service Car. He had had no church privileges and had heard only three sermons in his life.

MISSIONARY EDUCATION PLANS FOR 1922

FROM the correspondence coming to the office of the Missionary Education Department one is able to gather something of the impression which the Chart Plan for Sunday School has made and the effect of its work. Here are just a few snapshots from these letters:

"We have put on every program as sent. We have a small school but our offerings have run up from five cents to twenty-two cents per member. At the beginning of the year the school agreed to try to raise forty dollars for missions. That seemed a large sum to many, but we shall have one hundred dollars by the end of the year." (First Congregational, Houston, Texas.)

Hanover, Connecticut, contributes this testimony: "Please send us some more of the gummed strips and gold seals. Last year we gave twenty-five dollars. At present we have more than doubled that, with two months to go. Think we shall have at least eighty dollars by the end of the year."

First Congregational, Pontiac,

Michigan, has used the programs during the year with participation on the part of the pupils and finds them "excellent." The school shows a lively interest in missions and at least four classes are planning to take out scholarships for pupils in missions schools at home and abroad.

From Birchdale, Minnesota, comes this: "Chart plan in use since last March, attendance and interest doubled, thirty-five dollars raised for missions where the school never gave any before."

Green Mountain, Iowa, says, "With Texas, we had thought of thirty or forty dollars for missions for the year's goal, but we have had an average of seven dollars a Sunday since we took up the chart in March."

Huntley, Illinois, sends for more strips to record giving and says: "The first eight months we contributed one hundred and one dollars. The next four will be equally good."

And so they go. These are just a few picked out of one week's correspondence.

How To Use the Chart Next Year

We shall use the same chart in 1922. There are a number of schools that have not used it yet and we want to give them a chance. The programs that are to be sent out each month will be new and every effort will be made to get them out in time so that they may be sent to schools early and give plenty of time for preparation.

Schools that have used this chart in 1921 may follow one or the other of two plans:

(a) Send for a new chart and use it the same as last year.

(b) Keep the same chart and use the 1922 seals and strips which will be of a different pattern or color. These may be attached to the chart over those of last year in such manner as to make the record comparative with the achievements of 1921. We recommend this plan as likely to be of the greater interest to the school.

Mission Study Class Enrollments

Another plan has been inaugurated by the Missionary Education Department for the assistance of leaders of Mission Study Classes. We do not claim originality for it as

the plan has been successfully used by the Presbyterian Missionary Education Department for several years.

An enrollment card has been pre-

pared and distributed widely throughout the churches. This card gives opportunity for the enrollment of the class with information as to its nature, size, auspices under which it is conducted, and particularly the subject or textbook to be studied.

Upon receipt of this card the Missionary Education Department sends to the class leader a package of literature, issued by our various Boards, from which illustrative material may be secured, drawn from our own Congregational fields of work.

Accompanying the printed matter are sheets giving references to other material related to the subject of study and suggestions as to the use of that included in the package. Each book is taken chapter by chapter or topic by topic and the various leaflets are listed under each head.

These cards may be secured from the District Secretaries of the Educational Society, the Mission Boards, or the Missionary Education Department. Leaders are requested to fill out a separate card for each class or group.

Experience with a number of cards already received prompts the following suggestions also: Please be sure to name the subject or textbook. The statement that the group is to study "Home and Foreign Missions" sets rather a large order. The packages are made up with reference to particular texts or topics. Please give name and address of leader plainly.

If you have no class but would like one, write us about it. We will try to help you with suggestions of methods of organization or work.

The Church School of Missions

Experience has indicated that the Church School of Missions is one of the most effective means of reaching large numbers of persons in the church with the missionary appeal, and particularly the men. The plan is steadily growing, more and more churches taking it up each year.

A number of churches are this year making the subject of study our general denominational enterprise, using the Survey as a general outline.

Such groups are invited to enroll with the Department of Missionary Education. Secure one of the Mission Study Class Enrollment Cards described in the foregoing para-

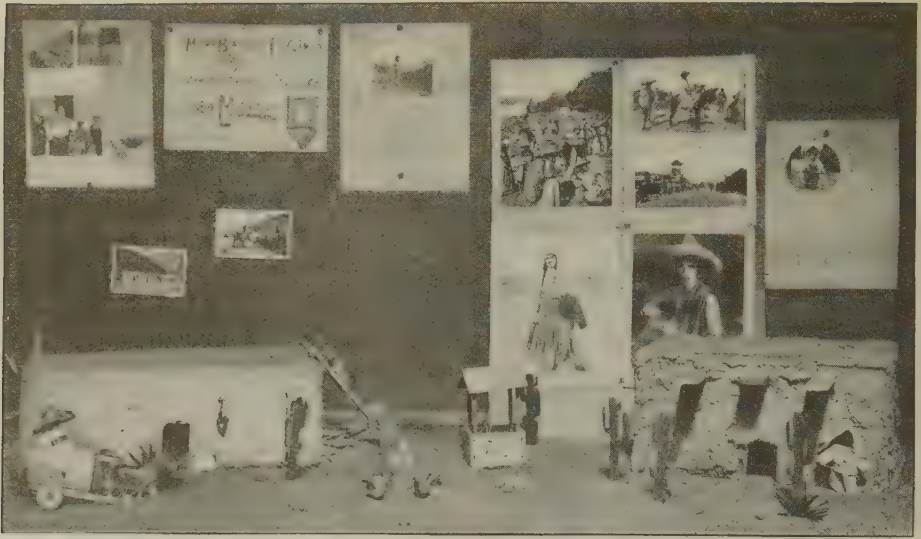
graph, or send information regarding the following items in a letter: Place, State, Church, Subject of Study, Date when study begins, Approximate number in class, Age (children, boys and girls, young people, or adults) and whether the course is one of intensive study or program meetings.

Give the name and address of the class leader and send to the Missionary Education Department, 14 Beacon Street, Boston, Massachusetts, and you will receive a package of literature giving information about the work of the various Boards that will supplement the information given by the Survey itself.

How One Church Promotes Its School

California and the Pacific Coast has seemed to carry off the palm for successful Schools of Missions. If the way in which the First Church of Los Angeles promotes its school is any fair sample, we are not at all surprised. A month before the school opened the weekly Bulletin be-

gan carrying notices of it. The first notices were more general, each one pointing to the next, arousing interest and becoming more definite as time went on. On the Sunday before the school opened, the front page of the Bulletin bore the following display:



A NEW MEXICAN VILLAGE

OUR SCHOOL OF MISSIONS

Begins This Week

Six Wednesday Evenings

7 to 8 o'clock

Five Different Courses

Register for a Course and Buy a
Book Today

It pays to advertise. Registration was further helped by very convenient cards, with the various classes checking the one desired, and lines for checking the one desired and lines for the names and the addresses of the registrants.

Some Interesting Bits of Junior Work

The boys and girls of the Junior Department of the Brick Church, Rochester, New York, recently did some very good work in missionary education of which we present a couple of illustrations.

Under the leadership of Miss Alma Schilling, the children had a series of stories and studies in various types of home missionary work. Each class was then allowed to choose a particular type of work to illustrate in a model or exhibit. The cuts shown herewith are two out of the number.

The best of it was that conversation with these children showed very plainly that they had not made these models under the close direction of the leader, but that they were really acts of self-expression. They had gathered real ideas and impressions from their study and had worked these out in the models. The group

of boys who constructed the Lumber Camp were able to talk intelligently and interestingly about the lumber camp and the life there. They knew what their missionary society was doing for the lumber jack and they were trying to do their part to help. The sign "Bring Magazines for Lumber Jacks" was here for business.

The New Mexican village exhibit had a special interest for these boys and girls because of the fact that their own church shared in the support of one of the teachers in the Mission School at Sante Fé and a record of their share in this work forms part of the exhibit.

This type of work is well worth while. It adds interest and gives opportunity for original modes of expression on the part of the pupils that are educative in their effects.

STARTING RIGHT IN THE HOME

By Rev. John W. Suler

A CHILD ought to begin to go to Church School at the same time he begins to go to day school, but religious education should have been started long before that. The child should learn to say prayers as soon as he learns to talk. The mother should use a selection of Bible stories which can be read to the child as early as he is able to enjoy any stories. We have become so accustomed to sending things out to get them done that we think we can send the children out and get them equipped in religion. This is a fallacy. We send our shirts out and they come back all cleaned and starched, but you cannot send your

child out and expect him to come back, as someone has said, "all religioned up." The church is not a spiritual laundry and should not be regarded as such.

Religion must be placed high up in the list of family essentials, along with food and shelter and health. Parents must make place for religion in the daily schedule of the child's time. As soon as the church can marshal its parents and get them to move in this direction, we shall see a real forward movement in the field of religious education. With the co-operation of the parents we cannot fail. Without them we cannot succeed.



LUMBER CAMP

COMPARATIVE STATEMENT

		Churches Individuals	W. H. M. U.	Legacies	Other Sources	TOTAL
RECEIPTS FOR SEPTEMBER 1921	This year..	6,498.00	577.00	263.00	6,568.00	13,906.00
	Last year..	3,835.00	1,477.00	281.00	10,217.00	15,810.00
	Increase...	2,663.00				2,663.00
	Decrease..	.....	900.00	18.00	3,649.00	4,567.00
RECEIPTS FOR OCTOBER 1921	This year..	5,315.00	421.00		5,647.00	11,383.00
	Last year..	5,058.00	1,683.00	19.00	750.00	7,510.00
	Increase...	257.00			4,897.00	5,154.00
	Decrease...	.....	1,262.00	19.00	.....	1,281.00

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

We are glad to welcome Rev. Augustus C. Hacke to the superintendency of our North Dakota work, succeeding Dr. Edwin H. Stickney, who, on October 1st, became associate superintendent. Mr. Hacke will make his headquarters in Fargo, North Dakota, and jointly with the Home Missionary Society care for the united interests of our Church Extension Boards. The splendid introduction of Mr. Hacke, in the North Dakota Edition of *THE AMERICAN MISSIONARY* for October, sets forth his strong qualities for service, and we look forward confidently to the strong administration that we know will result from this appointment.

* * *

We are also glad to welcome to our force of field workers Rev. H. S. Barnwell, who will serve jointly with The American Missionary Association in the states of Alabama, Florida, Tennessee, and Kentucky, and Rev. George J. Thomas, who will care for our work in a similar way in the states of North and South Carolina, Georgia, Virginia and West Virginia. These brethren have been very effective workers in connection with pastoral and religious educational work, and we are glad to welcome them to our fellowship and service.

* * *

Another recent appointment is that of Rev. George Williams who has been appointed assistant superintendent for South Dakota, succeeding Rev. D. J. Perrin. Mr. Williams has not only been a successful pastor but his work with young people and in connection with Sunday School interests generally has been of a very effective character. He will be a valuable addition to our work in South Dakota and to our fellowship and service at large.

* * *

Rev. W. H. Thrall, D.D., of North Dakota, who recently laid down the responsibilities of the superintendency and who is now associate superintendent, continues, however, to be as busy as ever. His last month's report states he attended three local associations, visited six Sunday Schools, conducted six group meetings and traveled over 2,500 miles.

* * *

One interesting feature of the work of Rev. W. A. Roberts in Lawton, Oklahoma, is a Mexican mission. The meetings are held on Sunday afternoons in the rear part of an old rickety building that Mr. and Mrs. Roberts have fixed up for the purpose. Here a goodly number of Mexican boys and girls with their mothers, and sometimes the men of the community, gather for the study of the Sunday School lesson. The city officials expressed a desire that religious work of some sort be done among the Mexicans, which resulted in this new form of service.

* * *

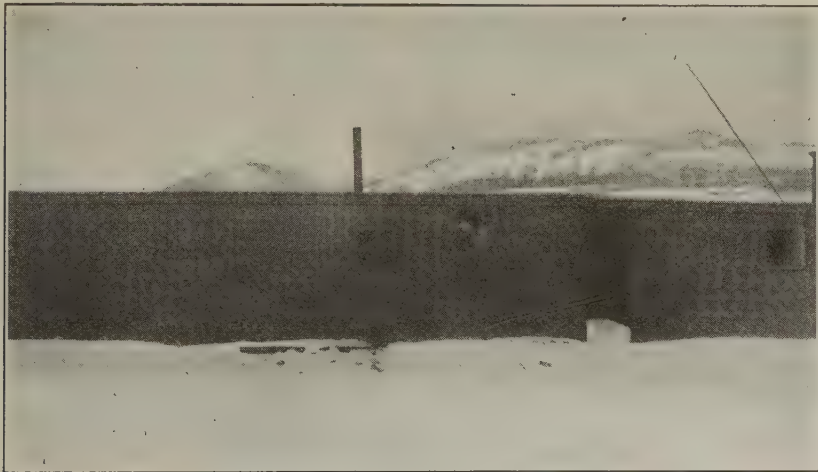
Superintendent Lewis H. Keller of the Southeast District writes that the work of one month gave special opportunity for careful study along Sunday School Extension lines in one section of his large district. In the rural regions of Georgia and Alabama and the mountain regions of Tennessee and Kentucky, he discovered multitudes of children and young people of the best American ancestry. For these people he is planning development in rural churches along the strongest lines possible.

JUST GOING TO THEM

By Rev. John G. Dickey, Dickinson, N. D.

HOW the loneliness and heart hunger of people are met often-times by the Sunday School missionary was emphasized in my hearing recently by a lady, a resident of Montana and North Dakota for the past fifteen or twenty years. Reared in a Mississippi Valley state, she had as a young woman moved to a small town in North Dakota, where under conditions due to a heavy foreign population only a small work could be done by any Protestant denomination. The untrained preacher

She then moved to the edge of Montana, in new territory where the immigrant cars were still making up the larger part of the average freight train on the new road. Announcement went out that a certain Sunday School missionary would preach in the little schoolhouse on Sunday. She went, expecting to hear only a repetition of the crude, illogical, though fervent sermons that had greeted her before. What a balm to the soul was found in that first logical and warm-hearted sermon heard in years was



A BOX CAR HOME IN MONTANA

who came at intervals was so grotesque in his religious ideas and so utterly without education that she received no help. Then the homesteading "fever" took hold of her and she took a claim in what again proved to be a community of foreign-speaking folks. Here for eighteen months she lived, or existed, sick at heart and hungrier than ever for church and Bible School, but with none within reach and no call for it among the neighbors, who had their own services, strange in manner and in speech to her. But she "stuck it out" until final proof was made and the land hers.

eloquently expressed in her eyes and voice as she told me of it. And as through the years the work begun that day has grown and blessed that growing community, now a well-ordered county seat town, how earnestly have she and her family labored and prayed and rejoiced! With church building and parsonage, resident pastor, and a wide reach throughout the surrounding country, they bless the very name of the Congregational Sunday School Extension Society which came to bring the fellowship of God and Christian people.

And what was true then is still true over great stretches of open country

out of reach from the local churches. Thousands of families cannot go to Sunday School because there is none. We say, why not start them? Consider the wide stretches between neighbors, widely differing ideas and ideals, neighborhood differences over local questions, lack of trained leadership among them, often-times short-

ness of means to buy really helpful materials, cold winters and all too busy summers and the coldness toward religion of most of them. It is part of our Great Commission to go to them. And many lonely lives will smile again and little children learn to place their hands in that of the Father.

* * *

A MEMORIAL

IN the realm of the Christian life, helpfulness counts for more than power. The human touch is the great element in God's world. Very beautiful therefore was the message that reached the Congregational Sunday School Extension Society during the closing days of September. It came in a letter from Ohio which read:

"Enclosed find one dollar and fifty-six cents, the contents of a boy's penny bank. The boy, Allen B. Young, four years old, was accidentally killed in Detroit, Michigan, September 13, 1921, and his mother, Mrs. Ruth Lemmon Young, wishes the money in his bank sent to the Sunday School Extension Society."

Such a message coming from the grandfather of the lad, the Rev.

Charles H. Lemmon, of New London, Ohio, brought a touch and a gift, which could not be passed by with only a simple acknowledgment. It was therefore decided to make a memorial, and the money will be used to supply lesson literature for one of our new Mission Sunday Schools somewhere on the frontier, where the folks are so needy that such help will be appreciated.

The results in life service may be larger than can be estimated, and such a gracious touch in the present is well worth while. It may mean the opening up of the windows of some other boy's soul, and the gift of money made in the autumn of 1921, thus passed on for the good of others, may find its larger expression as a message from the Great Father.

* * *

FOR THE FIRST TIME

By Louise B. Esch, Mobridge, S. D.

IHAD discovered a family of nine children living with their parents in a house consisting of one room about sixteen feet square. The parents were of Russian descent. The father said that they were Lutherans, but as long as their church was not holding services in town their children should go to the Sunday School. And true to his word at the morning service in came the father with seven of his children, making eight-tenths of my congregation. I gave them a brief message and announced that we would have Sunday School at two in the afternoon. I learned that they knew nothing about the Bible, and had never attended

Sunday School. When asked where Jesus was born a thirteen-year-old girl said, "In the United States." But they were eager to learn, and I drilled them on some fundamental facts about the nativity.

Again that evening the father and mother and one of the boys were at the service. How they drank in the message. It seemed that they had found something they had been hungering for. I do not know what they will do from this time on, but feel that if treated friendly and led aright they will be brought out of as narrow and circumscribed a life as the house they lived in into the larger life of the children of God.

The ANNUITY FUND *for* CONGREGATIONAL MINISTERS *and* THE BOARD *of* MINISTERIAL RELIEF

THE CHRISTMAS FUND OF THE BOARD OF RELIEF

FOR twenty years generous hands have sent Christmas gifts to the honored servants of the churches, now retired from service, living in limitations for which their meager salaries prevented adequate provision.

Last year nearly 2,000 persons participated in the gift of approximately \$21,000.

This year the gift should be not less than \$25,000.

Because the number of those receiving grants from the National Society has increased ten per cent in 1921. Doubtless the same conditions have increased the list of the fourteen State Societies which share in the Christmas Fund.

Because, although more than \$85,000 has been given in pensions and emergency grants, nearly \$10,000 more than in 1920, the average annual pension, which certainly ought to have been increased, is less than before. It was \$222 in 1920 and \$220 in 1921. Utterly inadequate at any time, such grants are tragically deficient in these years of the high cost of living. Many of the pensioners are nearly or wholly dependent upon the grant. How do they manage to live?

The Christmas gift is added to the grant. Last year to all pensioners, State and National, the average gift was \$32, somewhat less than the year before, as the number of recipients was larger. It must be still less this year, unless the total gift is made greater, on account of the marked increase in the roll.

Read the self-revealing letters printed herewith and the list of the latest to be enrolled and visualize the meaning of Christmas morning, in such homes, struggling to meet the bare necessities of life.

Have you a father or mother, now in age, tenderly loved and cared for? Imagine what it would mean should loving care be withdrawn and resources diminished to the vanishing point! What, in such case, you would wish others to do for those dear to you, forthwith do yourself, in the measure of your ability, for these beloved servants of Christ.

* * *

ANNUITY FUND—LAST MONTH TO JOIN ORIGINAL PLAN

MINISTERS beyond middle age are again earnestly reminded that the *Original Plan of the Annuity Fund*, more favorable in its results for the older men than the Expanded Plan, *will receive no new members after December 31, 1921.* This date was fixed with the approval of the National Council, four years ago. No extension of time can be given. The plan has been kept open in order that all might have ample notice. Only one month remains. No one should wait until the eleventh hour. Delays at the last moment are likely to frustrate a postponed purpose.

One thousand one hundred and twenty-two ministers are enrolled (November 7) under this plan and have paid in annual dues \$389,981. Their payments show their confidence. Special help is available to assist men over fifty-five years of age, and who are still eligible, in securing membership. The Secretary will be glad to answer any inquiry.

* * *

THE EXPANDED PLAN

THE younger men, to whom the Expanded Plan offers greater advantages, are also reminded that in order to receive a credit from the income of the Pilgrim Memorial Fund on the annual dues in 1922, the dues for the first year must be paid in full before December 31, 1921.

* * *

ILLUMINATING LETTERS FOR CHRISTMAS FUND GIVERS

FROM a veteran in Illinois:
 "The cares and anxieties of life, while somewhat heavy and wearisome, are greatly lightened by the knowledge, as you so happily say, that 'the Board of Relief is a Christian Family where love and sympathy are quickened by knowledge.' It is our knowledge of the love and sympathy, witnessed to by our pension, that gives us strength and joy as we struggle on against the growing weariness of increasing age."

From a well-known minister, added to the roll in September:

"It is difficult to express to you adequately my grateful appreciation of the action of the Board taken at its recent meeting.

"The thing I most value is not the material aid so generously granted, for which we are indeed profoundly thankful, but the love and confidence of the brethren which you so graciously express, and which constitutes one of the highest rewards of a minister's life service.

"I cannot yet realize that my work as pastor is over, although it is forty-one years since I started out upon my ministry with youthful enthusiasm. I have loved it with my deepest love, and have rejoiced in it with all my heart, and it makes one happy to know that he has accomplished enough to warrant the affection and esteem which you so warmly express."

From a veteran in Ohio, seeking self-support as a common laborer:

"The check is very acceptable, as it is our only present source of revenue, besides a little garden, supplying vegetables for the table.

"Arriving at the age of sixty-five years, after spending forty years in the gospel ministry, somewhat broken in health, with high blood pressure and hardening of the arteries, I retired from the pastorate.

"After resting a few months I took up the duties of an ordinary laborer. No doubt you will appreciate the fact that it requires some grit and grace for an old, broken-down clergyman, in this motor and electrical age, to join the forces of the ordinary laborer and make a full hand in a manufacturing plant. Well, I did it for about six months and never allowed my end to sag; but it nearly used me up.

"Later on I became the local manager of a little tea store for a Boston company. I continued at this for three years and made a success of the business; but because of confinement and high blood pressure the burden became too heavy so I had to give it up.

"I did some outside work, such as painting buildings. After a few near accidents I found I was hardly fitted at my age to work on a twenty-five or thirty-foot ladder. So I gave it up.

"I have tried for several other

positions but so far have not been able to find any. When they ask, 'How old are you?' I have to tell the truth, and say: 'Seventy past.' Then they shake their heads and say: 'I am looking for a younger man.' So there you are.

"The pension check only reaches about three-fifths the way around, and since I have not been able to find work to add something to the three-fifths, it leaves us short the other two-fifths in our living expenses."

From one of the best-known leaders on the Pacific coast, now retired from service:

"The activities of the sacred and blessed past still go on in the wide spaces of memory, and the 'esteem and love of the churches' which you so tenderly voice is a rich reward for all that we have wrought and may have endured.

"We would say with the great apostle, concerning our past years, 'Suffer hardship with me, as a good

soldier of Christ Jesus,' and may we be able to say with him as our up-to-date refrain, 'I have fought the good fight—I have kept the faith.'"

From a widow's letter, Illinois:

"The spirit of Christian fellowship that it has been my privilege to know for so many years has culminated in an experience of Christ-like love and loyalty that sweetens life beyond measure."

From an Ohio veteran eighty-five years of age:

"It is just about twenty years now since I was able to do a day's work or earn any money; and through all these years of helplessness God has cared for me as carefully as if I were the most useful member of His flock. He has proven himself ever true to his promise, 'Seek ye first the Kingdom of God, and all these things shall be added unto you.' And in fulfilling this promise, nothing has been more touching than the unwearied tenderness of 'The Brethren.'"



NEW GRANTS

TO help to visualize the service of the Board of Relief, there follows a list of some of the new applicants to whom grants were made in September and October. How much the Christmas Fund will mean to them!

(1) Ohio. One who has been a pastor of leading churches East and West, well known and dearly beloved, finding himself after more than forty years of service, at seventy-two years of age, forbidden by his physician to undertake further active labor.

(2) California. A faithful servant of the Nebraska churches, sixty-eight years of age, afflicted with chronic fever sores.

(3) California. German pastor, twenty-eight years of service, now seventy-three years of age, fine service in Massachusetts which bears one-half of the annuity.

(4) Illinois. Widow of an officer of the National Council, seeking for the three years since her husband's death to support herself and her three little children by teaching, without asking aid which has now become imperative.

(5) Washington. Widow sixty-seven years of age whose husband served for forty-six years.

(6) New Hampshire. Widow seventy-four years of age.

(7) California. Daughter of a minister in serious ill-health needing increase of pension.

(8) Connecticut. Widow of a Swedish minister with young children to support and educate.

(9) Illinois. Widow of a veteran of forty-four years' service, half blind and afflicted with rheumatism, whose husband died in May after long and distressing illness. Illinois makes also a generous grant.

(10) California. Veteran of thirty-two years' service suffering from stroke of paralysis. Southern California united in the grant.

(11) Oregon. A widow of a German pastor. Illinois united in the grant.

(12) Washington. Veteran seventy-one years of age whose sight is partially gone and who lost the savings of his life through a bank failure.

(13) Louisiana. Emergency grant to a minister seventy-five years of age to aid in paying the expenses of a surgical operation for his wife.

(14) Nebraska. Widow who has supported herself for seven years as matron of an Indian school, but is un-

able to continue her work on account of ill-health.

(15) Maine. Widow in poor health. Maine uniting in grant.

(16) Alabama. Minister seventy-three years of age, forty years of service, broken health.

(17) Kansas. Minister seventy-four years of age, thirty-two years' service, in pitiful condition following severe surgical operation, a daughter being obliged to give up her position for his care.

(18) California. A minister seventy-two years of age, twenty-seven years in service, needing increase of grant from \$150 to \$300. He and his wife both in feeble condition.

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THE ANNUITY FUND AND THE APPORTIONMENT

DID you notice, brother minister, what was said last month about the place of the Annuity Fund in the apportionment for the year now closing? It was estimated that \$65,000 would be given through the Congregational World Movement in 1921. Only \$9,561 had been received up to November 1. If your church has not been giving through the Congregational World Movement schedule, which makes provision for this, will you not at once plan some offering, or appropriation, to reach the office before December 31?

These gifts are used to supplement the income of the Endowment of the

Annuity Fund while the Pilgrim Memorial Fund is being collected, to enable the payment of full annuities to men now annuitants, or about to become annuitants under the Original Plan. By this plan, inaugurated in 1914, the minister pays one-fifth and the churches four-fifths of the annuity. It can only be paid as the churches supply their part.

The "full annuity" is only \$500 at the maximum. Surely the men who by thrift and sacrifice have sought to provide for their age must not be denied the measure of this modest expectation.

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NOTES OF PROGRESS

THE PILGRIM MEMORIAL FUND reports, November 1, receipts for October, \$54,997.73; total collections to November 1, 1921, \$3,351,509.68. Total subscriptions, excluding all cancellations, \$6,404,108.01.

The Annuity Fund reports, November 1, 51 new members received in October. Total certificates in force: under Original Plan, 1,110, including

42 annuitants; under the Expanded Plan, 96, of whom 30 have transferred from the Original Plan.

The Congregational Board of Ministerial Relief reports receipts from individuals and churches for October, \$3,918. It was compelled to borrow \$12,000 to pay October grants. Church treasurers are earnestly requested to send remittances promptly that the year may close without deficit.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

TRAINING CHRISTIAN WOMEN FOR SERVICE

THE Program Topic for December calls attention to two very important branches of Christian Service in which the Federation is particularly interested because both of them are fundamental in preparing Christian leadership. Preeminently, Congregational women are responsible for the promotion of religious education and Christian Democracy.

The gift of \$138,000 made by the Woman's Home Missionary Unions to Schauffler Missionary Training Institute is evidence of their belief in its opportunity—and we trust that the presentation of the work of the Congregational Training School for Women will remind our Woman's Home Missionary Unions of our share in this field.

In her recently published book, "Highways to Leadership," Margaret Slattery says, "The great office of the Church of the present day is to inspire and train for service. It has as yet failed to grasp the full significance and the challenge of its task. To search out youth, to discover young men and women with the qualities of leadership and to inspire them that they will seek opportunity for service that is sane, genuine and nation building—no organized group could ask for a more fundamental task."

In the midst of the present social and economic turmoil there are to be found many suggestions of the desperate need of morals and religion in the life of our nation. The Christian church has no higher function than the seeking out and training of young men and women who

are in turn to train the coming generation of American citizens so that they will live moral lives. And to stand the strain of present day living their morality must be undergirded by sane, wholesome religion. The only safe way to guard against social, industrial, political and economic chaos is to implant ethical religion securely in the lives of those, both native and foreign born, who in a few years will constitute the government and will carry on the world's work.

Every branch of the Christian church is placing increased reliance upon religious education. The preaching mission of the church must be supplemented and strengthened by its teaching mission. The presence of a trained educational leader in the local church has come to be a practical necessity. A comprehensive program of religious education in the church includes social and recreational activities, worship, various kinds of service rendered to the less favored at home and in non-Christian lands, the awakening of civic pride and institutional loyalty, the creation of a vigorous esprit de corps in the church school, and also in the church, co-operation with the outside agencies such as Boy Scouts, Camp Fire Girls, missionary and young people's societies, and in fact with all organizations that contribute to the total religious, social and vocational life of the young people.

Here is a field wherein the young woman who has a real desire for service—Christian social service—may find a task "to suit her strength and test her powers." But the task

is not to be undertaken without due preparation. It calls not only for a spirit of consecration and knowledge of religious truths but also for familiarity with educational values, methods, organizations and principles.

Many types of service are open to the comparatively few women now ready. Here are a few of them:

Employed teachers of religion in Church Schools, in week-day schools of religion and in private secondary schools.

Directors of religious education in churches.

Editors and assistant editors for periodicals, text books, etc., in religious education.

Executive secretaries of local Sunday School associations.

Employed officers of the Young Women's Christian Association.

Secretaries of religious education in city federations of churches.

Teachers in community training institutes.

Directors of activities for girls in churches.

Secretaries of denominational boards of religious education.

Field workers in denominational organizations.

Teachers in foreign mission schools.

The call to this vocation is a call to guide the church in a most important phase of its divine task. It is a call to share the work of our Lord in fostering companionship between children and adults and the Christ, the Saviour of mankind.

TOPIC FOR DECEMBER, 1921.

Christian Women in Service

1. Schaufler Missionary Training Institute.

Hymn—"America the Beautiful."

Scripture—The Immigrant's Psalm—Ps. 107, 1-9.

Prayer—for Immigrants (From Worship and Song).

Our part in the Program of Americanization.

The Story of Schaufler.

"The Day's Work"—leaflet.

New Opportunities at Schaufler.

2. The Congregational Training School for Women.

Solo—"Follow the Gleam" (Y.W.C.A. prize song—1920).

Scripture—Prov. 1, 1-10; St. John 12, 24-26.

Prayer for Women in Christian Service.

Religious Education: What it is.

The Congregational Training School for Women: What it does.

Hymn—"O Master Workman of the race."

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NEWS ITEMS FROM STATE UNIONS

"I wish it were possible for me to bring to each of you something of the inspiration of the annual meeting of the Federation at Cincinnati."—"Congregational Iowa."

"All that has been done by our State Unions has been good, but the note sounded clearly and insistently above all others at the annual meeting of the Federation—was the call for help from our weaker states for channels to be opened for the inpouring of information absolutely essential to their vitalization."—"The Work at Home," Massachusetts.

Iowa and Ohio have adopted the two per cent for promotional work of the Federation.

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OUR YOUNG PEOPLE

Try This!

IT is the desire of the Young People's Committee of the Federation to publish from time to time accounts of methods that are being used by the different Union Young People's Secretaries,

in the hope that such methods may contain practical suggestions for others. This month we take pleasure in printing the following letter from Maine:

"In Maine we are not favorably situated for frequent, or even infre-

quent, group conferences. Our monthly executive meetings of the Woman's Home Missionary Union are held in Portland, but very few of the County Directors or the Young People's representatives are able to attend on account of the distances. Suburban groups cannot wholly appreciate this unless they have been wise enough to summer in good old Maine.

"The president of our Union began the first of last year to send out monthly bulletins to her directors after each executive meeting. There were many favorable comments as the directors felt that it was keeping them in close touch with the workings of the Union. So I decided I had better follow her example by sending bulletins to the Young People's representatives in each county. The plan was in effect only three months before the summer, so I cannot tell of much accomplished. But I feel it is the most direct way, in this state at least, to get in frequent touch with these workers and to help them to realize their share in the executive work. I include some of the actions taken at the executive meeting, certain extracts from the monthly Federation bulletin, and any plans and suggestions that I hope to have acted upon. I plan to carry on this same method the coming season."

KATHERINE PRINCE JOHNSON,
Secretary of Young People's Work,
W. H. M. U. of Maine.

Attention!

The Federation has recently issued a new leaflet on children's work which all leaders in this department will want to see. It is called The Mayflower Band and sets forth the plans and purposes of the childrens' organization. The Mayflower Band is something that you cannot afford to be ignorant of. Your children should be following its program. There is no charge for this leaflet. Send to the Federation for copies of it.

Sunday Schools should now be making plans to enroll under the splendid program outlined by the Education Society. The general chart plans for 1922 will be the same as those for 1921. Schools desiring to keep a comparative record will be given a different colored stripe of paper and different seals to use with the chart they had last year. If they wish a new chart they will be given one upon application. Primary and Junior plans will follow last year's outlines, but with new material. Enroll at once, that you may be ready to start in January with the new year. If you are not familiar with these plans, write Dr. Herbert W. Gates, 14 Beacon Street, Boston, Mass. They will make easy problems of missionary education in the Sunday School. State Union Young People's Secretaries are urged to push them in every church.

Mrs. Jennie F. Pratt, our Congregational representative at Ellis Island, is performing a great service for us all. She assists in the kindergarten, and since she has been on the ground the average attendance has been one hundred and sixty-eight each day. She is able to perform all kinds of service for the women and children detained there. She is asked almost daily to supply little things, such as pins and needles, sewing material, small articles of clothing, etc., and so far has done this from her own resources except for a small sum given by a class in her own church. Gifts of money would be most acceptable of all. Those who desire to help are requested to communicate with Rev. Henry M. Bowden, Director of Foreign Speaking Work, 287 Fourth Avenue, New York City.

The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for August, 1921

The Daniel Hand Educational Fund for Colored People

Income for August from investments.....	\$8,476.72
Previously acknowledged	58,269.97

\$66,746.69

Current Receipts

EASTERN DISTRICT

MAINE—\$591.49.
Biddeford, Second Ch., 26.80. **Elliot**: First Ch., 15. **Hallowell**: Old South Ch., 13.83. **Lewiston**: Pine St. Ch., 30. **Lovell**: Ladies' Aid, goods for Brewer Normal School, **Portland**: J. M. G., 25; The Misses L., for Oriental Missions, 200; Mrs. J. M. S. W., 1. **Saco**: First Parish Ch., 22.05.
The Congregational Conference and Missionary Society of Maine, by George F. Cary, Treas., 53.61.

The Woman's Home Missionary Union of Maine, Mrs. C. E. Leach, Treasurer, 204.20.

NEW HAMPSHIRE—\$763.50.
Charlestown: Evangelical Ch., 27. **Concord**: Y. W. M. Soc., box goods for Kings Mountain, N. C. **Manchester**: First Ch., 312.50. **Newington**: Ch., 19. **Portsmouth**: North Ch., 405.

VERMONT—\$547.62.
East Corinth: W. M. Union, goods for hospital, Greenwood, S. C. **Hartford**: L. C. H., 7.50. "A Friend in Vermont" 10.
The Congregational Conference of Vermont, \$530.12.

MASSACHUSETTS—\$3,426.63.
 (Donations, \$3,266.63; Legacy, \$160.00)
Abington: First Ch., 14.26. **Amherst**: First Ch., 309; South Ch., 29.06. **Auburndale**: C. E. Soc., 10. **Barnardston**: Goodale Memorial United Ch., 25. **Boston**: E. F. F., for Talladega College, 50; Judge C. E. J., for Talladega College, 15; H. A. W., for Talladega College, 25. **Brookline**: Harvard Ch., 525; Mr. & Mrs. A. T., 75. **Chicopee Falls**: Second Ch., 12.95; M. H. C., for Talladega College, 15. **Clinton**: First Ch., 105. **Dalton**: F. G. C., for Talladega College, 200. **Dartmouth**: South Ch., 19.17; Susan McKenzie Mission Circle, 9. **East Hampton**: Ch., 105. **East Northfield**: Trinitarian Ch., 100. **Everett**: Mystic Side Ch., 16.46. **Falmouth**: First Ch., 17.68. **Framingham**: Grace Ch., 45. **Granby**: Ch., 7.32. **Granville**: Central Ch., 3. **Harvard**: Evangelical Ch., 7. **Hatfield**: Ch., 77.83. **Hawley**: First Ch., 5.40. **Holden**: Ch., 21.68. **Hopkinton**: First Ch., 30. **Lawrence**: United Ch., 59.40. **Lee**: First Ch., 105. **Lowell**: "From the Estate of Grenville Hovey, deceased," by L. F. Hovey, 200. **Malden**: First Ch., "A Friend," 5. **Marblehead**: First Ch., 27.20. **Medfield**: Second Ch., 10. **Medford**: Mystic Ch., 12.60. **Millbury**: E. M. G. for Talladega College, 10. **Montague**: First Ch., 12.80. **Newton Highlands**: Ch., 62.50. **Palmer**: Second Ch., 22.08. **Petersham**: C. E. Soc., 13. **Pittsfield**: W. C. H., for Talladega College, 50. **Quincy**: Bethany Ch., 28.57. **Rochester**: First Ch., 15. **Somerville**: Rev. G. E. S., for Talladega College, 25. **Springfield**: G. F. A., 20; Mrs. J. H. A., 20; F. B., 25; for Talladega College; T. F. D., for Talladega College, 3. **South Boston**: Phillips Ch., 25. **Southbridge**: "A Friend," 10. **Turners Falls**: First Ch., 18. **Warren**: Ch., 5.94. **Wellesley Hills**: First Ch., 88. **Westfield**: M. L. T., for Talladega College, 5. **West Medway**: Second Ch., 12.69. **Williamsburg**: Ch., 60.30. **Winchendon Center**: First Ch., 24.30; North S. S., 8.44. **Woburn**: Ch., 200. **Worcester**: Piedmont Ch., 207.

Legacy
Enfield: Josiah B. Woods, 60.00. **Williamstown**: John H. Hewitt, 100.
RHODE ISLAND—\$178.72.
Bristol: First Ch., 75.50. **Providence**: Union Ch., 40.62; H. E. A. B., 10; A. W. F., for Talladega College, 5. **Woonsocket**: Globe Ch., 47.60.

CENTRAL DISTRICT

CONNECTICUT—\$1,666.23.
Bridgeport: R. A. S., for Talladega College, 5. **Bristol**: First Ch., 36. **Canton**: Mrs. H. A. B., goods for Kings Mountain, N. C. **Colebrook**:

Ch., 32. **Coventry**: Second Ch., 3.75. **Greenwich**: Mrs. E. A. M., 10; Miss A. H. M., 15; "A Friend," 5 for Talladega College; Mrs. C. M. M., for Talladega College, 3. **Lisbon**: Newent Ch., 19. **Madison**: First Ch., 50. **Manchester**: Second Ch., 47.50. **Meriden**: Mrs. F. P. G., for Talladega College, 10. **Millford**: Miss H. A. B., 2; J. P. H., 25; F. R. M., 25; M. B. T., 5 for Talladega College. **New Haven**: Plymouth Ch., 84.06. **New Haven**: H. W. B., for Talladega College, 5; J. M. B., 10; J. S. B., 5; S. S. B., 100; W. R. D., 10; W. M. P., 5; F. M. W., 10 for Talladega College. **New London**: Second Ch., 243.10. **New Milford**: First Ch., 28.50. **North Haven**: Ch., 90. **Pomfret**: First Ch., 10. **Ridgefield**: Ch., 30. **South Norwalk**: S. S., 10.20. **South Windsor**: Second Ch., 20. **Stonington**: Second Ch., 40.60. **Talcottville**: Ch., 108; S. S., 17; J. G. T., for Talladega College, 100. **Terryville**: Ch., 133.39. **Thomaston**: First Ch., 14.13. **West Hartford**: First Ch. of Christ, 163. **Wethersfield**: R. R. W., for Talladega College, 5. **Willimantic**: Mrs. J. C. R., for Talladega College, 35. **Windsor Locks**: Ch., 96.

NEW YORK—\$756.70.
Aquebogue: Ch., 10.85. **Brooklyn**: Nazarene Ch. (60 of which for Florence, Ala.), 80.89; E. R., for Talladega College, 2. **Buffalo**: W. F. C., for Talladega College, 100; W. H. H., for Talladega College, 10. **Canaan**: Ch., 11. **Central Nyack**: Ch., 2. **East Bloomfield**: First Ch., 90.41. **Fairport**: Ch., 24.85. **Irondequoit**: United Ch., 26. **New York**: Forest Avenue Ch., Woman's Auxiliary, 20.40; Mrs. C. L. T. W., 50; D. E. E., desks and "Special" for Greenwood, S. C., 200; L. R. E., for Talladega College, 75. **Norwich**: R. C. C., 10; W. P. C., 5, for Talladega College. **Richmond Hill**: Pilgrim Ch., 25. **South Hartford**: First Ch., C. E. Soc., for Santee, Neb., 2.30. **Watertown**: Burrville Ch., 11.

NEW JERSEY—\$183.00.
Paterson: First Ch., 33. **Vineland**: Mrs. H. A. W., box goods for Kings Mountain, N. C. **Westfield**: First Ch., 150.

PENNSYLVANIA—\$67.00.
Germantown: First Ch., 25.
Women's Cong'l Missionary Union of Pennsylvania, by Mrs. David Howells, Treasurer, \$42.

OHIO—\$2,660.36.
 (Donations, 2,393.70; Legacies, 266.66)
Cleveland: Mayflower Ch., 12; C. W. C., for Talladega College, 5. **Elyria**: Second Ch., 15. **Oberlin**: United Ch., 7.
Woman's Home Missionary Union of Ohio, by Mrs. Arthur M. Williams, Treasurer, \$2,354.70.

Legacy
North Benton: Estate of Simon Hartzell, 800 (Reserve Legacy, 533.34), 266.66.

MICHIGAN—\$1,853.16.
 (Donations, 586.50; Legacy, \$1,266.66)
Calumet: S. S., for Theological Dept., Talladega College, 18.75.

The Michigan Congregational Conference, by C. C. Vaughan, Treasurer, 567.75.

Legacy
Romeo: Estate of Miss E. B. Dickinson (4,000, less Tax 200), 3,800. (Reserve Legacy 2,533.34), 1,266.66.

WESTERN DISTRICT

ILLINOIS—\$5,593.00.
 (Donations \$593.00; Legacy \$5,000.00)

Chicago: North Englewood Ch., by Mr. & Mrs. U., 50; Pilgrim Ch., 5; Seminary Avenue Federated Ch., 3; F. B. M., for Talladega College, 10; H. J. R., for Talladega College, 5; "M. A. H., Chicago," 30. **Geneseo**: First Ch., 16. **Melvin**: Ch., 10. **Moline**: Gordon Memorial Ch., 10. **Summer Hill**: Ch., 3.

Woman's Home Missionary Union of Illinois, Mrs. A. A. Wilson, Treasurer, 445.

Legacy

Morris: Dana Sherrill, \$5,000.00.
IOWA—\$102.00.
Eldora: J. H. H., for Pleasant Hill, 2. **Muscataine:** J. I. McK., for Talladega College, 50. **Shenandoah:** J. B. J., for Talladega College, 50.
WISCONSIN—\$25.00.
Hartford: J. P. D., for Talladega College, 25.
MINNESOTA—\$74.29.
The Congregational Conference of Minnesota, 600.13.
Woman's Home Missionary Union of Minnesota, by Mrs. J. V. S. Fisher, Treas., \$274.16.
MISSOURI—\$90.43.
St. Louis: Immanuel Ch., 4.81; Pilgrim S. S., for Pleasant Hill, Tenn., 25.
Congregational Conference of Missouri, by P. A. Griswold, Treasurer, \$60.62.
KANSAS—\$363.16.
Humboldt: E. N. E., 2. **Muscotah:** Ch., 18.
The Congregational Conference of Kansas, by Ruth E. Wood, Treasurer, \$43.16.
NEBRASKA—\$161.39.
Bertrand: Ch., 1. **Bingham:** Ch., 41c. **Blair:** Ch., 13.97. **Center:** Ch., 4. **Chadron:** Ch., 8.43. **Crete:** Ch., 11.46. **Fremont:** Ch., 12.15. **Grant:** Ch., 73c. **Hartington:** Ch., 2.86. **Hayes Center:** Ch., 1.35. **Linwood:** Ch., 2.03. **Long Pine:** Ch., 1. **Naper:** Ch., 53c. **Neligh:** Ch., 2.03. **Norfolk:** First Ch., 6.53. **Omaha:** First Central Ch., 28.35. **Scribner:** Ch., 7.42. **Shickley:** Ch., 2.52. **Steele City:** Ch., 2. **Sutton:** Ch., 6.73. **Taylor:** Ch., 5. **Theford:** Ch., 3. **Weeping Water:** Ch., 35. **York:** Ch., 2.84.

COLORADO—\$131.17.
Denver: Plymouth Ch., 131.17.

ARKANSAS—\$2.20.
Through Missouri Cong'l Conference, by P. A. Griswold, Treasurer, \$2.20.

PACIFIC DISTRICT

CALIFORNIA (NORTHERN)—\$271.26.
Angels Camp: 1.94. **Berkeley:** First, 36.63; North, 38.71. **Ceres:** Smyrna Park, 6.19. **Grass Valley:** 1.62. **Lockeford:** 3.09. **Martinez:** 14.88. **Mill Valley:** 1.85; Boulevard, 3.27. **Oakland:** Fruitvale Ave., 6.42. **Ripon:** 4.52. **San Francisco:** First, 48.50; Mission, 14.55. **San Juan:** 2.43. **Santa Cruz:** 24.25. **Saratoga:** 12.90. **Stockton:** 41. **Sunnyvale:** 5.09. **Weaverville:** 3.42.

CALIFORNIA (SOUTHERN)—\$298.99.
Los Angeles First, 50. Monrovia: Mrs. C. H.

Receipts for September, 1921

The Daniel Hand Educational Fund for Colored People

Income for September from Investments.....	\$7,396.69
Previously acknowledged	66,746.69

\$74,143.38

Current Receipts

EASTERN DISTRICT

MAINE—\$287.31.
Auburn: Sixth Street Ch., 9.17. **Bath:** A. D. P., for Talladega College, 5. **Ellsworth:** "A Friend," \$10. **Litchfield:** L. M. Union, 13.50. **Minicoeket:** First Ch., Ladies' Soc., goods for Saluda, N. C. **Portage:** Ch., goods for Saluda Seminary. **Presque Isle:** Ch., box goods for Saluda Seminary.
Through the Congregational Conference and Missionary Society of Maine, by Geo. F. Cary, Treasurer, \$81.35.
The Woman's Home Missionary Union of Maine, by Mrs. C. E. Leach, Treasurer, \$168.29.
NEW HAMPSHIRE—\$1,312.84.
(Donations, \$1,198.84. Legacy, \$114)
Atkinson: Mary Ann Page (deceased), \$1,000. **Hanover:** Ch. of Christ at Dartmouth College, 70.87. **Keene:** First Ch., 73.24. **Manchester:** W. F. C., 4. **South Danville:** Ch., 2. **Swansey:** Ch., 14.
The New Hampshire F. C. I. and H. M. U., by Miss Annie A. McFarland, Treasurer, 34.73.

Legacy

Boscawen: Samuel N. Allen, \$249 (Reserve legacy, \$180), \$114.

VERMONT—\$2,054.71.

Barre: Woman's Miss. Soc., box goods for McIntosh, Ga. **Hardwick:** Mrs. H. E. S., pack-

S. and W. H. W., 5. **Riverside:** 15. **San Diego:** First, 37.46. **Whittier:** 30.

Woman's Home Missionary Union of Southern California, \$161.53.

WASHINGTON—\$195.57.

Aberdeen: First, 29. **Almira:** 5. **Anacortes:** Ch., 2.80; Y. P., 2.50. **Bellingham:** 5. **Chewelah:** 3. **Eagle Harbor:** 5. **Elk:** 5.50. **Guemas Island:** S. S., 1.27. **Kirkland:** Y. P., 2.50. **Medical Lake:** 1. **Montborne:** S. S., 1. **Orchard Prairie:** Ch., 2; S. S., 1. **Ritzville:** Zion, 16. **Seattle:** Keystone, 3; Plymouth, 83; Queen Anne, 7; West, 5. **Summit Park:** S. S., 50c.; Y. F., 2.50. **Vaughn:** 2. **Yakima:** 10.

IDAHO—\$5.00.

Mullan: 5. **Post Falls:** "Buds of Promise," S. S. Papers, for Kings Mountain, N. C.

THE SOUTH.

WEST VIRGINIA—\$8.10.
Through the Woman's Home Missionary Union of Ohio, by Mrs. Arthur M. Williams, Treasurer, \$8.10.

NORTH CAROLINA—\$36.43.

Bricks: Joseph K. Brick School, for Building Fund, Troy, N. C., 28.26. **Dudley:** Ch., 3.17. **Kings Mountain:** Chapel Ch., for Lincoln Academy, 5.

TENNESSEE—\$6.00.

Memphis: Mrs. G. P. H., for Talladega College, 6.

ALABAMA—\$22.34.

Birmingham: Ch., 3.34. **Selma:** Ch., 5. **Thorsby:** Ch., 11.66; S. S., 2.34.

TEXAS—\$27.84.

Dallas: Central Ch., 27.84.

FLORIDA—\$30.00.

The Woman's Home Missionary Union of Florida, by Miss Nellie E. Gault, Treasurer, \$30.00.

Congregational World Movement, \$5,931.37
A. M. A. League..... \$88.00

SUMMARY OF RECEIPTS FOR AUGUST, 1921

Donations	\$20,264.63
Legacies	6,693.32

Total..... \$26,957.95

SUMMARY OF RECEIPTS, ELEVEN MONTHS

(From October 1, 1920, to Aug. 31, 1921)

Donations	\$381,247.55
Legacies	79,522.56

Total..... \$460,770.11

age goods for Straight College. **Manchester:** Mrs. L. M., package magazines for McIntosh, Ga. **Peacham:** A. W. J., for Pleasant Hill, Tenn., 10. **Townsend:** E. M. P., bbl. goods for McIntosh, Ga. **Waterbury:** Mrs. J. B. S., bbl. goods for McIntosh, Ga. **West Brattleboro:** "From a Friend," 15. **Woodstock:** E. B., 100.

Through the Congregational Conference of Vermont, \$1,170.23.

Woman's Home Missionary Union, by Mrs. Max L. Powell, Treasurer, \$759.48.

MASSACHUSETTS—\$8,254.63.

(Donations, \$3,845.00. Legacies, \$4,409.63)
Allston: Miss B. N. M., 2. **Amherst:** First Ch., by S. E. N., 100; South Ch., 9; C. E. H., 10. **Berkly:** Ch., 4.37. **Beverly:** Mrs. L. B. D., 5. **Billerica:** Ch., 21.60. **Blandford:** First Ch., 14. **Boston:** M. L. E., for Talladega College, 10; W. Q. W., for Talladega College, 5. **Boxford:** West Ch., 6. **Brimfield:** First Ch., 26.29. **Brookfield:** Mrs. E. A. D., package goods for Kings Mountain, N. C. **Brookline:** Ch., 25.00; W. M. Soc., 50. for Rio Grande Industrial School; Mrs. A. S. H. T., 100. **Cambridge:** Mrs. E. G. B., for Straight College, 5. **Canton:** A. M., 100. **Charlemont:** A. F. S., for Straight College, 10. **Dalton:** Mrs. Z. C., 50; Miss C. L. C., for Tougaloo College, 75. **Dennis:** Union Ch., 2.66. **Dorchester:** Harvard Ch., box goods for Saluda Seminary;

A. T. W., box goods for Saluda, N. C. **Dracut:** First Ch., 6.75. **East Bridgewater:** Union Ch., 21.13. **Fall River:** Central Ch., 49.50; H. H. E., 10; Rev. P. W. L., 10. **Feeding Hills:** Ch., 10.50. **Fitchburg:** Rollstone Ch., 59.73. **Granby:** Ch., 6.63. **Great Barrington:** C. E. P., 5. **Greenfield:** Ch., 67.50. **Haverhill:** Riverside Memorial Ch., 6; M. A. N., 5. **Heath:** Union Evan. Ch., 20. **Hinsdale:** Ch., 13.06. **Holbrook:** Winthrop Ch., by G. T. W., 50. **Lee:** First Ch., 75. **Lowell:** W. H. H., 5; W. H. G. W., 10. **Lynn:** Central Ch., 5.50. **Malden:** Dr. E. W. M., 2. **Melrose Highlands:** Ch., 34.26. **Millbury:** Second Ch., 29.54. **Millers Falls:** Diakonia Sisters of Cong. Ch., for Chandler School, 25. **Monterey:** Ch., 3. **New Bedford:** North Ch., 38.50; Miss A. H. J., for Talladega College, 15. **Newbury:** First Ch., 5. **Newton:** Central Ch., for Piedmont College, 100. **North Andover:** Trinitarian Ch., 50. **Northboro:** A. M. S., 10; C. S., 15. **Northbridge:** Rockdale S. S., 2.50. **Paxton:** Ch., 18. **Pittsfield:** First Ch. of Christ, for Gregory Institute Fund, 250; "A Friend from South Ch., 5.50. **Rutland:** First Ch., 48. **Salem:** South Ch., 2.64; "A Friend," 105. **South Deerfield:** Ch., 37.50; Philomela Williams (deceased), 1,000. **South Hadley:** Mrs. H. P. P., 10; Miss R. J. T., 5. **Springfield:** South Ch., 150; M. H. M., 25; A. S., 2. **Upton:** First Ch., 12.81. **Wakefield:** First Ch., 170.26. **Waltham:** First Ch., 5.10. **Watertown:** Phillips Ch., 50.62. **Webster:** First Ch., 60.50. **Westboro:** Ch., 19.06; Evan. Ch. L. B. Soc., box goods for Saluda, N. C. **West Newbury:** M. A. R., 5. **Westminster:** First Ch., 5.03. **Whitman:** First Ch., 20.52; First S. S., 2.03. **Winchester:** First Ch., 25.0. **Worcester:** Hope Ch., 25; Plymouth Ch., 109.41; J. L. P., 4.

Legacies

Amherst: Sophia E. Hubbard, \$2,473 (Reserve Legacy, \$1,533.34), \$939.66.
Charlestown: Mary K. Flint (\$631, less legacy tax, \$31.55), \$599.45 (Reserve Legacy, \$399.64), \$199.81.

Housatonic: A. R. Turner, \$430.
Newton: Lucinda K. Cutting, \$8,203.50 (Reserve Legacy, \$5,363.34), \$2,840.16.

RHODE ISLAND—\$135.63.

Bristol: Pro Christo Soc., box goods for Saluda, N. C. **Kingston:** S. S., 5; **Pawtucket:** Park Place Ch., \$115.63. **Providence:** Dr. C. H. L., 5; H. G. T., for Talladega College, 10.

CENTRAL DISTRICT

CONNECTICUT—\$9,241.08.

(Donations, \$6,818.24; Legacies, \$2,422.84.)
Bolton: Ch., 8. **Branford:** Henry G. Harrison (deceased), 1,000. **Bristol:** J. T. C., 5; E. P., for Tougaloo College, 5. **Brooklyn:** Ch., 25. **Canaan:** S. D. E., 25. **Central Village:** S. M. A., 5. **Columbia:** Miss E. A. H., 5. **Derby:** First Ch., 23.09. **Durham:** Ch., 15. **East Haddam:** First Ch. of Christ, 24.13. **Fairfield:** "Comrades in Service," for Saluda, N. C., 6. **Glastonbury:** First Ch. of Christ, \$106.20. **Greenfield Hill:** Ch., 22.35. **Greens Farms:** Ch., 28. **Greenwich:** Second Ch., 100. **Hartford:** W. B. C., 15; I. H. H., 10; J. M. H., for Talladega College, 5; C. C. R., for Tougaloo College, 15; J. L. W., 25. **Liberty Hill:** Ch., 6.85. **Litchfield:** J. H. B., for Tougaloo College, 25. **Marlborough:** S. S., 1.75. **Milford:** E. L. C., for Talladega College, 5; Mrs. C. W., for Talladega College, 150. **Naugatuck:** H. E. T., 100. **E. W.,** 200, for Tougaloo College. **New Britain:** F. W. A., 20; Miss M. B., for Tougaloo College, 25. **New Haven:** Dwight Place Ch., 200; United Ch., 422.83; Mrs. M. E. B., for Tougaloo College, 10. **Newington:** J. M. B., 10.00. **New London:** First Ch. of Christ, 26.75. **Norfolk:** H. H. B., for Talladega College, 30. **North Woodstock:** Ch., 10. **Norwalk:** G. I. B., 50. **Rockville:** E. G. B., 10; F. T. M., 50, for Tougaloo College; W. M., for Tougaloo College, 25. **Somerville:** Ch., 13.65. **Stony Creek:** The Ch. of Christ, 12. **Talcottville:** Mrs. C. O. B., 25; Mrs. H. M. T., 25, for Tougaloo College; J. G. T., 200. **Terryville:** E. C. B., 10; L. B., 10. **Thomaston:** First Ch., 17.65; H. A. W., 2. **Waterbury:** Amelia C. Benedict (deceased), 3,333.34; W. E. F., for Tougaloo College, 50. **Watertown:** First S. S., for Tougaloo College, 35; Linkfield S. S., for Tougaloo College, 15; I. H. C., 25; C. E. D., 5; G. A. H., 5; Mrs. M. W. H., 10; Miss A. F. F., 15; G. E. J., 10; W. E. S., 5, for Tougaloo College. **Windsor Locks:** Ch., for Pleasant Hill, Tenn., 20. **Winsted:** E. R. H., 5.

Through the Missionary Society of Connecticut, by William F. English, Treasurer, \$118.60.

Legacies

Ellington: E. Talcott, 655 (Reserve Legacy, 400), 255. **New Britain:** Sarah A. Strong, \$262.04 (Reserve Legacy, 174.70), 87.34. **Simsbury:** William C. Mather, 218 (Reserve Legacy), 133.34), 84.66. **Westport:** Elizabeth Scofield, 5,342.50 (Reserve Legacy, 3,346.66), 1,995.84.

NEW YORK—\$30,951.72.

(Donations, \$3,709.92. Legacies, \$27,241.80.)
Albany: H. A. E., for Talladega College, 30. **Brooklyn:** E. M. V. D., 200 (100 of which for scholarship at Talladega College, and 100 for scholarship at Dorchester Academy). **Buffalo:** Lloyd Memorial Ch., for Talladega College, 13. **Canandaigua:** E. D. H., 5. **Chatham:** H. P. B., 10. **Corland:** A. M. W., 25. **Deansboro:** Ch., 12. **Homerville:** E. F. P., 25. **Jamestown:** First Ch., 164.27; W. D. B., 10; S. A. B., 10; Dr. J. L. G., for Tougaloo College, 10; Mrs. E. C. H., 500; Mrs. E. C. H., for Tougaloo College, 100. **Middletown:** North Street Ch., Bible Cleaners, for Marion, Alabama, 15. **New York:** Bethany S. S., 10; H. M. D., 10; J. H. P., for Talladega College, 100. **Riverdale:** Miss E. S. P., for bed in Ryder Memorial Hospital, 20. **Pine Island:** Ch., 5. **Poughkeepsie:** G. D., for Tougaloo College, 5. **Rochester:** N. F. W., for Talladega College, 25. **Sherburn:** Mrs. K., for Talladega College, 5. **Syracuse:** Mrs. E. M. H., 10; H. E. C., 5; L. E. T., 10, for Tougaloo College. **Walton:** T. L. O., 50. "A Friend," 2,000.

Woman's Home Missionary Union of New York, by Mrs. W. A. Kirkwood, Treasurer, \$325.65.

Estates

Berkshire: Julia B. Gummerson, 40. **Brooklyn:** Carolina A. Hopkins (27,701.80, less legal expenses, 500), for mountain work, 27,201.80.

NEW JERSEY—\$119.50.

Basking Ridge: Miss L. V., for Tougaloo College, 5. **Montclair:** Miss C. S. H., 15; Master T. H., 20.50; Misses A. & J. W., 7; Mrs. D. H. W., 50, for Tougaloo College. **Newark:** First Ch., Women's Union, two packages rugs for Saluda, N. C.; K. L. H., 2. **Passaic:** R. G. C., 10. **Upper Montclair:** Christian Union Ch., 10.

PENNSYLVANIA—\$13.75.

Allentown: First Ch., 1.75. **Philadelphia:** E. F. F., 2. **Ridgway:** Mrs. C. W. W., 10.

DISTRICT OF COLUMBIA—\$145.63.

Washington: First Ch., 140.63; N. C. V., 5.

OHIO—\$70,215.39.

(Donations, \$17,132.06. Legacies, \$53,083.33)
Akron: A. H. N., for Tougaloo College, 50. **Cleveland:** First Ch., 18; Mayflower Ch., 12; Dr. W. B. C., 25; D. E. M., 15; C. L. S., 25, for Tougaloo College; J. F. J., 10; G. B. S., for Tougaloo College, 40. **Columbus:** Plymouth Ch., 38; Mary A. Wright (deceased), 500. **Medina:** Ch., 113.20. **Oberlin:** J. L. G., for Trinity School, Athens, Ala., 150. **Painesville:** G. C. V. B., for Tougaloo College, 25. **Toledo:** J. L. B., for Tougaloo College, 5. **Van Wert:** M. T. H., 37.

Woman's Home Missionary Union of Ohio, by Mrs. Arthur M. Williams, Treasurer, \$1,068.86. Also special for the "Ohio Unit," Ryder Memorial Hospital, Humacao, Porto Rico, \$15,000.

Legacies

Columbus: Mary J. Sessions, \$53,000. **Kinsman:** A. McGranahan, \$83.33.

MICHIGAN—\$583.81.

Detroit: Dorcas Circle, for Saluda Seminary, 25; F. M. B., 10; Mrs. M. H. B., 5; C. J. C., 35; S. E. C., 25; Mr. and Mrs. E. A. H., 2; T. W. McG., 100; E. E. S., 1; E. S. S., 10; M. C. S., 10, for Tougaloo College; T. W. McG., for Talladega College, 25. **Grand Rapids:** A. O., for Talladega College, 15.

Through Michigan Congregational Conference, by C. C. Vaughan, Treasurer, \$205.92.

Woman's Home Missionary Union of Michigan, \$114.89.

WESTERN DISTRICT

ILLINOIS—\$9,720.35.

(Donations, \$1,518.04. Legacies, \$8,202.31.)
Area: S. S., 14.53; **Ivanhoe:** Ch., 3.47. **Aurora:** New England Ch., 20; Mrs. J. O. M., for Tougaloo College, 100. **Champaign:** First Ch., 12.16. **Chicago:** Bryn Mawr. Ch., 48.25; Central

S. S. of Fourth Ch., 1; Grand Avenue Ch., Fidelis Class, for Scholarship at Chandler School, 10; Grayland, Ladies' Aid and Missionary Soc., for Ryder Memorial Hospital, 10; Lincoln Memorial Ch., 6.24; Millard Ave. Ch., 5.04; Monroe Fed. Ch., 18.61; Rogers Park Ch., 25; Tabernacle W. Soc., 1.16; Warren Avenue Ch., 9.55; Waveland Ave. Ch., 11.66; The Pope-Woodworth-Holmes Tougaloos Club, 14; Mrs. H. C. G., 5; L. E. H., for Tougaloos College, 25; V. G. L., for Talladega College, 50; J. R. M., 10; A. D. S., 50, for Tougaloos College; F. H. T., for Fort Berthold Mission, 100. Cicero's Swedish Ch., 6. Cobden: Ch., 1.20. Cragin: Ch., 4. Creston: Ch., 20.78. Crystal Lake: Ch., 9.52. Dupo: Ch., 5. Forest Glen: Ch., 8. Galesburg: East Main St., Ch., 3.20. Glen Ellyn: Ch., 8. Gray's Lake: First Ch., 5. Harvey: Fed. Ch., 21. Highland: Ch., 2.64; S. S., 5.36; C. E. Soc., 1.20. Kewanee: Ch., 8.48. Lacon: S. S., 2.76. La Moille: Ch., 2.96. Lockport: S. S., 2.01. Lombard: Ch., 22.99. Moline: Gordon Memorial S. S., 2.97; H. A., for Talladega College, 25; W. P. H., 25; T. F. W., 20, for Tougaloos College. Oak Lawn: Ch., 2.28. Ottawa: E. H. B., 5; Mrs. C. P. T., 40, for Tougaloos College; J. P. C., for Tougaloos College, 10. Pecatonica: Ch., 18.40. Plainfield: Ch., 16.09. Poplar Grove: First Ch., 8. Rock Falls: Ch., 9.20. Rosemond: First Ch., The Money Raisers' Boys' Club, for Chandler Normal School, 17. Seward: Miss E. H., 10. Sheffield: C. W. B., for Tougaloos College, 25. West Chicago: First Ch., 8. Wilmette: Ch., 64. Winnetka: Ch., 220.

The Woman's Home Missionary Union of Illinois, Mrs. A. A. Wilson, Treasurer, \$301.28.

Legacies

Galesburg: Mary Davis, McKnight, \$5,000. Morris: Dana Sherrill, \$3,202.31.

IOWA—\$181.

Cedar Falls: M. F. H., 10. Des Moines: C. E. C., for Talladega College, 10. Monticello: Miss M. I. J., for Tougaloos College, 5. Shenandoah: J. H. S., bbl. goods for Talladega College. Waterloo: First Ch., 156.

WISCONSIN—\$430.

Beloit: D. A. R., for Saluda Seminary, 10. Milwaukee: Plymouth Ch., 20; Mary J. Barnard (deceased), 400.

MINNESOTA—\$1,224.66.

Minneapolis: Mr. and Mrs. J. D. B., for Talladega College, 25; G. H. E., 25; A. P. G., 5; E. L. G., 25; J. W. G., 25; Hon. L. E. J., 25; T. N. J., 10; J. R. K., 10; C. H. R., for Talladega College, 10; J. M. McB., for Talladega College, 25; A. C. P., for Talladega College, 10; Mr. and Mrs. F. W. L., for Talladega College, 10; F. P. S., for Talladega College, 50; D. D. W., 25, for Talladega College. Sleepy Eye: Missionary Soc. for Fort Berthold, N. D., 11.50.

Through the Congregational Conference of Minnesota, \$390.64.

The Minnesota Woman's Home Missionary Union, by Mrs. J. V. S. Fisher, Treasurer, \$565.52.

MISSOURI—\$738.67.

(Donations, \$73.50. Legacies, \$665.17.) Kansas City: Mrs. F. C. K., for Tougaloos College, 25; N. S., 2. Lebanon: First Ch., 9.50. Neosho: First Ch., 12. Webster Groves: First Ch., 25.

Legacy

Jackson County: H. W. Perrigo, \$665.17

KANSAS—\$284.63.

Humbolt: E. N. E., 3. Wichita: United Ch., 20.

Through Kansas Congregational Conference, \$261.63.

NEBRASKA—\$184.27.

Alma: Ch., 4. Blair: Ch., 3.52. Crete: Ch., 10.32. Garland: Ch., 4. Lincoln: The Vine Ch., 8. Norfolk: First Ch., 3.34. Rising City: Ch., 2. Yutan: Mrs. C. P., for Fort Berthold Mission, 5. The Woman's Home Missionary Union of Nebraska, by Mrs. C. J. Hall, Treasurer, \$144.03.

NORTH DAKOTA—\$46.00.

Benedict: Ladies' Aid, for Fort Berthold, N. D., 10. Dogden: Ladies' Aid, for Fort Berthold, N. D., 10. Elgin: Ebenezer German Ch., 8. Gregory: German Parish, 6.

German Conference of North Dakota, \$12.

COLORADO—\$10.

Colorado Conference, German Brethren, \$10.

NEW MEXICO—\$80.

Albuquerque: First Ch. for Rio Grande Industrial School, 37.50; Miss I. H., for Rio Grande

Industrial School, 37.50; "A Friend," for Rio Grande School, 5.

PACIFIC DISTRICT

CALIFORNIA (Northern)—\$937.31.

(Donations, \$903.98. Legacy, \$33.33.)

Alturas: 97 cents. Antioch: 10. Berkeley: Bethany, 56 cents; First, 5.82; Park, 12.99. Campbell: 29.40. Ceres: 9.28. Crockett: 4.36. Ferndale: 6.80. Grass Valley: Ch., 3.24; S. S., 1.26. Lockeford: 4.11. Oakland: First, 50; Grace, 4.34; Olivet, 2.13; Pilgrim, 4.09; Plymouth, 48.50. Oleander: 1.18. Palo Alto: 31.05. Paradise: 4.86. Petaluma: 28.05. Pittsburg: Ch., 48 cents; S. S., 91 cents. Redwood City: 38.80. Reedley: Finnish, 97 cents. Rio Vista: 14.82. Sacramento: 9.45. San Francisco: Bethany, 3.72; First, 97; Richmond, 58 cents; Sunset, 1.94; Spanish and Italian S. S., 73 cents; J. H. M., 25; North Branch of Women's Union, for Rio Grande Industrial School, 40. San Lorenzo: 3.63. San Mateo: 33.95. Santa Rosa: First, 4.46. Saratoga: 24.82. Sebastopol: 4.85. Sequel: 4.85. Sunol Glen: 1.46. Tipton: 99 cents. Tulare: Ch., 4.22; S. S., 1.80. Woodside: Ch., 2.52; S. S., 50 cents.

Woman's Home Missionary Union of Northern California, \$273.54. Also for Scholarship at Rio Grande School, \$45.

Legacy

Oakland: Susan T. Fisher, \$33.33.

CALIFORNIA (Southern), \$5,129.27.

(Donations, \$4,018.16. Legacies, \$1,111.11.) Azusa: Katherine Moore (deceased), \$2,916.67. Los Angeles: First, 50; Pico Heights Woman's Missionary Soc., 10. Ontario: Mrs. A. C. B., 5. Pasadena: Miss A. L. M., 10. Riverside: 15. San Bernardino: Mrs. H. L., 100. San Diego: First, 35.03; Mrs. M. V. McKee, 666.67. San Gabriel: Miss G. W., 3. Whittier: 80.

Woman's Home Missionary Union of Southern California, \$176.79.

Legacy

Redlands: C. M. Baxter, \$1,111.11.

OREGON—\$137.46.

Beaver Creek: Welsh, 90 cents. Central Howell: 30 cents. Corvallis: First, 2.75. Elliott Prairie, 72 cents. Forest Grove: 12.54. Ione: 90 cents. Jennings Lodge: 2.50. Lexington: 2.30. Oregon City: 7.15. Oswego: 1.50. Portland: Highland, 5.30.

For Indian Mission at Fort Bidwell, \$100.

WASHINGTON—\$22.85.

Machias: 1. Seattle: Alki, 2.50; Columbia Ch., 10. Vancouver: 10. Washougal: 10.

Women's Home Missionary Union of Washington, \$189.35.

UTAH—\$90.

Salt Lake City: 60. Vernal: Dr. G. H. C., 20; G. A. D., 10, for Willcox Academy.

IDAHO—\$41.65.

Boise: Wright, 5.25. Challis: 70 cents. Fargo: 1.20. Grand View: 1. Mountain Home: 6. Rockland: 40 cents; S. S., 1.35. Plummer: 4. Pocatello: 19.85. Yale: 1.90.

THE SOUTH

NORTH CAROLINA—\$1,944.22.

Hemp: Bear Creek Ch., 2. Raleigh: First Ch., 16.24. Wilmington: "Friends," for Gregory Normal Institute Fund, 1,925.98.

KENTUCKY—\$4,069.

Lexington: Chandler Normal School Fund, 4,055. Ludlow: Mabel Memorial Ch., 4. Williamsburg: First Ch., 10.

TENNESSEE—\$12.

Memphis: Mrs. C. P. H., for Talladega College, 6; for Theo. Dept., Talladega College, 6.

GEORGIA—\$309.

Athens: "Friends of Knox Institute," \$309.

ALABAMA—\$234.85.

Mobile: "Friends," for Emerson Institute, 234.85.

MISSISSIPPI—\$35.

Tougaloos: Parent Teachers' Association, for Tougaloos College, 35.

LOUISIANA—\$36.34.

Abbeville: Hubbard Ch., 2. Lake Charles: Woodbury Ch., 5; Woodbury S. S., 1.50; Woodbury W. M. U., 2.50. New Orleans: Central Ch., 23.34; Howard Ch., 2.

FLORIDA—\$16.02.

Tallahassee: Ch., 11.02. West Palm Beach: C. E. S., for Indian Missions, 5.

PORTO RICO—\$2.50.

Naguabo: Ch., 2.50.

Congregational World Movement.....\$7,882.95

A. M. A. League.....99.80

INCOME—\$115,772.65

Andrews Theological Hall, Talladega College.....	\$ 26.55
Aterbury Endowment.....	262.88
Avery Fund.....	483.62
A Friend.....	5.26
Band of Hope Trust Fund.....	2.04
Charles M. Baxter Scholarship.....	52.58
Eunice Hatch Baxter.....	52.58
Barnes Memorial Scholarship.....	5.25
Catharine A. Blakeman Endowment.....	99.90
William Belden Scholarship for Talladega College.....	60.00
W. R. Bishop Endowment.....	2.62
Mrs. S. N. Brewer.....	54.15
The Julia K. Brick Endowment for Bricks, N. C.....	7,117.91
E. A. Brown Scholarship for Talladega College.....	37.29
Brown Fund for Colored People.....	52.58
Mrs. Merriam T. Brown Fund.....	26.29
Henry Ward Beecher Memorial Fund for Talladega College.....	763.95
Mehetabel C. B. Baxter Endowment.....	151.16
Howard Carter Endowment.....	26.29
Carroll Cutler Theological Scholarship for Talladega College.....	.52
Susan R. Cutler Fund.....	.53
De Forest Endowment Fund for Talladega College.....	1,051.54
C. F. Dike Fund for Straight College.....	262.88
William E. Dodge Theological Fund for Talladega College.....	262.88
Dewing Fund.....	702.81
Eldridge Fund.....	525.78
Erwin & other funds for Talladega College.....	5,250.00
Ewell Fund for Howard University.....	52.58
Rev. B. Foltz Endowment.....	52.58
Rev. Robt. Ford Endowment.....	10.52
Goodnow Hospital Fund for Talladega College.....	368.04
Fitts & Warner Fund for Wilmington, N. C.....	50.00
The Gregory Fund for Books for Mountain whites.....	10.00
Graves Theological Scholarship for Talladega College.....	262.88
Elsie G. Green Fund for Nat. Alabama.....	49.96
Charles M. Hall, Endowment Fund.....	68,741.23
Elizabeth S. Hall Endowment.....	52.58
Rachel R. Hamilton Endowment.....	52.58
Irenus Hamilton Endowment.....	78.87
Hammond Fund for Straight College.....	262.88
E. A. Hand Endowment.....	26.29
The Clara E. Hillyer Fund.....	2,419.73
Holmes Memorial Fund for Cappahosic, Va.....	2.62
Howard University Endowment.....	2,103.08
Henry W. Hubbard Endowment.....	2,406.54
Thomas S. Johnson Endowment.....	2,103.08
H. W. Lincoln Theological Scholarship for Talladega College.....	52.58
Mrs. P. N. Livermore Scholarship for Pleasant Hill, Tenn.....	90.03
Luke Memorial Scholarship Fund for Talladega College.....	22.72
Julia E. Merrill Endowment.....	23.01
A. Miner Endowment.....	26.29
Samuel Morrill Endowment.....	26.29
Rev. George Z. Mechling Endowment.....	18.40
Hannah L. Morton Endowment.....	127.34
Sarah J. Nason Endowment.....	26.29
George L. Newton Endowment.....	262.88
Mary E. Page Endowment.....	10.52
Piedmont College Endowment for Piedmont College.....	810.00
S. W. Pierce Endowment, through the W. H. M. U. of Iowa.....	18.15
C. B. Rice Memorial Fund for Talladega College.....	23.13
J. S. Ricker Endowment Fund.....	262.88
J. S. Ricker Endowment Fund, through the W. H. M. U. of Maine, net.....	183.15
William H. Richardson Endowment.....	697.62
John Roy Theological Scholarship.....	52.58
Seymour Straight Endowment for Straight College.....	214.19
Sophonria L. Stark Endowment.....	101.27
Belinda Sanford Endowment.....	52.58
Strong Memorial Endowment.....	5,699.95
S. M. Strong Endowment for Saluda, N. C.....	262.88

The Stone Theological Scholarship Fund for Talladega College.....	52.58
Timothy Smith Endowment.....	262.88
Stephen Stickney Mountain Educational Fund.....	1,457.80
Horace G. Story Fund.....	76.27
Student Aid Fund for Talladega College.....	1.10
Straight University Scholarship Fund.....	154.46
Talladega College Endowment.....	2,517.52
Mary W. Thompson Endowment.....	26.29
E. G. Upson Scholarship Fund for Tougaloo College.....	105.17
Margaret Upson Theological Fund for Tougaloo College.....	250.24
R. M. Penny Scholarship Fund for Talladega College.....	52.58
Maria W. Warriner Fund.....	52.58
Seth Wadhams Fund for Talladega College.....	52.58
Comfort Ward Fund for Wilmington, N. C.....	11.83
A. Wentworth Endowment.....	49.96
Dr. M. C. Williams Endowment.....	26.29
Addie Wing Williams, Mountain Educational Fund.....	53.60
Mary E. Wilcox Memorial Fund for Talladega College.....	52.58
Samuel White Endowment.....	157.74
J. & L. H. Wood Theological Scholarship Fund for Talladega College.....	52.58
Yale Library Fund for Talladega College.....	27.60
Caroline M. Martin Endowment:	
For Demorest, Ga.....	105.17
For McIntosh, Ga.....	105.17
For Memphis, Tenn.....	105.17
For Clinton, Miss.....	105.17
For New Orleans, La., Straight College.....	105.17
For Bricks, N. C.....	105.17
For Kings Mountain, N. C.....	105.17
For Cotton Valley, Ala.....	105.17
For Marion, Ala.....	105.17
For Fessenden, Fla.....	105.17
For Evarts, Ky.....	105.17
For Santee, Neb.....	105.17
For Santurce, P. R.....	105.17
For Austin, Texas.....	105.17
The George Parmelee Castle Trust.....	500.43
The William F. Merrill Fund.....	2,800.00

TUITION—\$109,381.43

Cappahosic, Va.....	\$1,750.25
Bricks, N. C.....	4,155.60
Beaufort, N. C.....	270.00
Kings Mountain, N. C.....	2,000.64
Saluda, N. C.....	1,863.89
Troy, N. C.....	1,293.39
Wilmington, N. C.....	2,554.80
Greenwood, S. C.....	2,475.35
Charleston, S. C.....	4,067.55
Athens, Ga.....	2,469.51
McIntosh, Ga.....	1,062.60
Macon, Ga.....	4,898.70
Thomasville, Ga.....	2,691.90
Fessenden, Fla.....	1,474.91
Athens, Ala.....	1,711.53
Cotton Valley, Ala.....	597.35
Florence, Ala.....	2,624.20
Marion, Ala.....	3,304.32
Mobile, Ala.....	3,976.00
Talladega, Ala.....	16,660.64
Lexington, Ky.....	2,033.30
Memphis, Tenn.....	12,077.90
Pleasant Hill, Tenn.....	4,424.72
Clinton, Miss.....	558.10
Moorhead, Miss.....	1,061.00
Tougaloo, Miss.....	4,295.54
New Orleans, La.....	11,003.47
Austin, Texas.....	5,595.28
Santee, Neb.....	121.86
Albuquerque, New Mexico.....	3,760.25
Vernal, Utah.....	1,386.23
Provo, Utah.....	1,220.65

SLATER FUND, PAID TO INSTITUTIONS, \$2,900 00

For Talladega College.....	\$800.00
For Tougaloo College.....	800.00
For Straight College.....	800.00
For Brewer Normal School.....	500.00

SUMMARY OF RECEIPTS FOR SEPTEMBER, 1921

Donations.....	\$60,132.28
Legacies.....	97,283.52
	\$157,415.80

Income	115,772.65
Tuition	109,381.43
Slater Fund	2,900.00

Total.....\$385,469.88

SUMMARY OF RECEIPTS TWELVE MONTHS	
From Oct. 1, 1920, to Sept. 30, 1921	
Donations	\$441,379.83

Legacies	176,806.08
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\$618,185.91

Income	115,772.65
Tuition	109,381.43
Slater Fund	2,900.00

Total.....\$846,239.99

Receipts for October, 1921

The Daniel Hand Educational Fund for Colored People

Income for October from Investments.....	\$4,365.91
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Current Receipts

EASTERN DISTRICT

MAINE—\$495.30

Bangor: Hammond Street Ch., 37.46. **Brewer:** First Ch., 13.47. **Kennebunkport:** First Ch., 5. **Milford:** Ch., 4.80. **North Yarmouth:** Ch., 15.42. **Portland:** State St. Ch., 209; N. O. R., for Lexington, Ky., 25. **Sanford:** Mrs. G. R. B., package goods for Greenwood, S. C. **South Berwick:** First Ch., 40. **So. Brewer:** Second Ch., 11. **Turner:** Ch., 50. **Woodfords:** Ch., 47.44; S. S., 92c.

The Congregational Conference and Missionary Society of Maine, by George F. Cary, Treasurer, 44.79.

NEW HAMPSHIRE—\$1,981.46

(Donations, 891.36; Legacies, 1,090.10)
Center Harbor: Ch., 15. **Greenville:** E. L. K., 25. **New Ipswich:** Ch., 5. **Keene:** First Ch., Every Day Club, for Lexington, Ky., 5. **Lebanon:** Ch., by Mr. & Mrs. W. S. C., 50. **Portsmouth:** "A Friend," 100. **Salmon Falls:** Ch., 5. **New Hampshire Congregational Conference,** by E. R. Stearns, Secretary, \$686.36.

Legacies

Boscawen: Samuel N. Allen, 652.01. **Derry:** Sarah N. Barker, 3.67. **Keene:** Estate of Elisha Ayer, 349.42. **Nashua:** Almira B. Sawyer, \$255.00 (Reserve Legacy, 170.00), 85.

VERMONT—\$98.41

Dorset: Ch., 15.41. **Manchester:** Ch., 73. **Morrisville:** Rev. V. M. H., 10.

MASSACHUSETTS—\$5,284.24

(Donations, 2,599.38; Legacies, 2,684.86)

Amherst: Second Ch., 20. **Andover:** C. B. B., for Lexington, Ky., 10; Mrs. G. R., 25. **Ashburnham:** First Ch., 5.28. **Ashland:** Ch., 21. **Attleboro Falls:** Central Ch., 11.24. **Auburndale:** Extra Cent-a-Day Club, for Lexington, Ky., 10. **Ayer:** First Ch., 26. **Bedford:** Mrs. G. A. S., for Florence, Alabama, 16. **Beverly:** Dane St. Ch., 54. **Boston:** Pilgrim S. S., for Lexington, Ky., 10; E. O. F., for Lexington, Ky., 5; A. S. L., Jr., for Lexington, Ky., 10. **Boxford:** First Ch., 35.81; S. S., 9. **Bridgewater:** Central Sq. Ch., 13.22. **Brighton:** Ch., 12.79. **Brookline:** "A Friend," 10. **Cambridge:** Pilgrim Ch., 22.06. **Chicopee:** Mrs. A. M. K., 1. **Dedham:** First S. S., 5.04. **Dorchester:** Pilgrim Ch., 216.50; S. S., 33.50; Second Ch., 51.37. **East Boston:** Baker Ch., 3.72. **Enfield:** Missionary Soc., 30; Mrs. H. M. S., 100. **Gilbertsville:** M. S., for Lexington, Ky., 1.63. **Grafton:** Evangelical Ch., 33. **Haverhill:** Center Ch., 27.36; Zion Ch., 2.16. **Holyoke:** Second Ch., 137.50. **Housatonic:** Ch., 8.25. **Interlaken:** Ch., 6. **Ipswich:** M. S., for Lexington, Ky., 15. **Jamaica Plain:** Boylston Ch., 5.52. **Lancaster:** Miss M. A. M., 5. **Leominster:** Pilgrim Ch., 13.84. **Lowell:** Highland Ch., 37.50. **Lynn:** First S. S., 11.51. **Malden:** E. G. for Straight College, 5. **Marblehead:** First Ch., 27. **Medford:** Mystic Ch., 18.76. **Methuen:** Ch., 42.67. **Montague:** First Ch., 12.42; J. L. W., for Straight College, 2. **Natick:** First Ch., 51.72. **Newton:** First Ch., 80.89. **Northampton:** First Ch., 50.10. **Northboro:** Lyman Association, 20. **Northbridge:** Rockdale Ch., 75. **Norwood:** First Ch., 54. **Rockland:** First Ch., 7.91. **Rockport:** First Ch., 12. **Shelburne Falls:** Two Classes in Cong'l S. S., for Straight College, 5. **South Hadley:** E. M. B., 4. **Springfield:** First Ch., 71.45; Hope Ch., 30.89. **Sterling:** Ch., by M. L. K., 5. **Wakefield:** First Ch., 103.78. **Waltham:** First Ch., 22. **Westford:** Union Ch., 68. **Whately:** Ch., 2.45. **Whitinsville:** Village Ch., 632.50. **Williamsburg:** Mrs. H. E. J., 25. **Woburn:** Montvale Ch., 17.81. **Worcester:** Bethany Ch., 25.

Legacies

Amherst: Sophia E. Hubbard, 2,184.86. **South Hadley:** Harriet E. Sessions, 500.

RHODE ISLAND—\$153.25

Cranston: M. L. A., 5. **Kingston:** Ch., 69.75. **Pease Dale:** Ch., 62.50. **Riverpoint:** Ch., 16.

CENTRAL DISTRICT

CONNECTICUT—\$1,460.46

Andover: Ch., by M. E. H., 25. **Berlin:** Second Ch., 32.31. **Bridgeport:** United Ch., 300.09; United Ch. S. S., 50. **Brookfield:** Ch., 38. **Canaan:** Pilgrim Ch., for Lexington, Ky., 32. **Collinsville:** Woman's Missionary Society for Free Beds at Ryder Memorial Hospital, 25. **Coverly:** Second Ch., 3.75. **Derby:** Second Ch., Primary S. S., for Lexington, Ky., 5. **Glastonbury:** S. S., 5. **Gulford:** First Ch., 27. **Middletown:** N. H. A., for Lexington, Ky., 5. **Mt. Carmel:** Ch., 20. **New Haven:** H. W. F., 25. **Naugatuck:** H. T., for Lexington, Ky., 25; H. W., for Lexington, Ky., 200. **Norwich:** United Ch., 47.94; United S. S., for Lexington, Ky., 25; M. P., for Lexington, Ky., 5.20. **Oakville:** Union Ch., 30.07. **Ridgefield:** First Ch., 9. **Southport:** Miss T. B., in Memory of Mrs. Edwin Bulkley, 100. **Stamford:** First S. S., for Ryder Memorial Hospital, P. R., 50. **Stratford:** First Ch. School, 25. **Suffield:** Helping Ten Circle King's Daughters, for Pleasant Hill Acad., 11. **Taffville:** S. S., for Lexington, Ky., 20. **Terryville:** S. S., for Tougaloo College, 5. **Washington:** First Ch., 66.41. **Waterbury:** First S. S., 25. **Watertown:** S. S., for Lexington, Ky., 35; L. A. G., 10; A. L., for Lexington, Ky., 10. **Windsor:** First Ch., 20.16. **Winsted:** Second Ch., 18.06; S. T. C., for Lexington, Ky., 5. **Woodstock:** First Ch., 38.67.

The Missionary Society of Connecticut, by Rev. Wm. F. English, Treasurer, 85.80.

NEW YORK—\$1,179.72

Binghamton: First Ch., 302.48. **Brooklyn:** Nazarene Cong'l Ch., 45.87; Plymouth Ch., 5.10; Tompkins Avenue Ch., 405; E. M., for Lexington, Ky., 6. **Buffalo:** Plymouth Ch., 100. **Corning:** First Ch., 10. **Friendship:** Ch., 6. **Ithaca:** First Ch., 27.50. **Lockport:** W. S. T., 10. **New Lebanon:** Ch., 10. **New York:** "Friend," for Brewer Normal School, 45.19. **Nyack:** Central Ch., 2. **Ontario:** Immanuel Ch., 18. **Rochester:** Mrs. J. A. D., 15. **Tarrytown:** Mrs. E. B. M., for Brewer Normal School, 100. **Walton:** First Ch., 47.58. **White Plains:** Westchester Ch., for Lexington, Ky., 25.

NEW JERSEY—\$95.04

Egg Harbor: Emmanuel Ch., 11. **Plainfield:** W. M. S., for Lexington, Ky., 40. **River Edge:** First Ch., 14.04.

Woman's Home Missionary Union of New Jersey, for upkeep of Margaret Miller Bed at Ryder Memorial Hospital, Porto Rico, 30.

PENNSYLVANIA—\$118.82

Audensried: Coleraine Ch., 5. **Coadale:** First Ch., 48.62. **Warren:** C. J. C., 50. **Wayne:** Mrs. A. P., for Gloucester School, 5.

Women's Missionary Union of Pennsylvania, Mrs. David Howells, Treasurer, 10.

OHIO—\$651.27

Chafflet: German Pietist Ch., 25. **Cleveland:** Euclid Avenue Ch., 50. **Columbus:** First Ch., 125; South Ch., 50. **Mansfield:** S. S., 6.27. **Oxford:** M. F. L., 50. **Shaker Heights:** Plymouth Ch., for Pleasant Hill Academy, Pleasant Hill, Tenn., 325. **Willoughby:** F. L. F., 20.

MICHIGAN—\$565.49

(Donations, 332.15; Legacy, 233.34)

Port Huron:

N. E. F., 5.
Michigan Congregational Conference, by C. C. Vaughan, Treasurer, \$293.05.

Woman's Home Missionary Union of Michigan, \$34.10 (10 of which for Day Nursery in Porto Rico, 4.10 for Pleasant Hill Acad., and 20 for Pilgrim Ch. Bed, Pleasant Hill).

Legacy

Grand Rapids: Adelaide M. T. Herrick, 700 (Reserve Legacy, 466.66), 233.34.

WESTERN DISTRICT

ILLINOIS—\$1,824.55.

Alton: First Ch., 53. Beardstown: Ch., 15. Carpentersville: First Ch., 3.17. Champaign: First Ch., 6.48. Chicago: Bryn Mawr, Community Ch., 20.69; Morgan Park Ch., 9.56; New First Ch., 21.08; Park Manor Ch., 24; Rogers Park Ch., 50; Summerdale Ch., 1.34; Tabernacle Ch., W. S., 2.14; Thomas Memorial Ch., 8; Trinity Ch., 7.50; Warren Avenue Ch., 7; Waveland Mission, 100. Downers Grove: Ch., 21.59. Elgin: First Ch., 50. Evanston: First Ch., 306.25; P. G. P., for Straight College, 5. Geneseo: First Ch., 12.49. Glen Ellyn: Ch., 9.20. Hinsdale: Union Ch., 35.61. Kewanee: Ch., 13.20. Lacon: Ch., 2.94; S. S., 91c. La Grange: First Ch., 300. Lily Lake: S. S., 1. Moline: First Ch., 79.44. Odell: Ch., 24. Paxton: Ch., 3.24; Mrs. G. B. S., for Marion, Ala., 5. Peoria: Union Ch., 8. Poplar Grove: Fed. Ch., 5. Princeton: Ch., 10.37. Rockton: Ch., 2.08. Seward: Ch., 2.04. Sterling: Ch., 90.56. Villa Park: Ch., 5. Wadsworth Milburn Ch., 5.03. Wataga: Ch., 10. Waverly: Ch., 3.01. West Chicago: Ch., 5. West Pullman: First Ch., 5.12. Winnetka: Ch., 440. Woodstock: Ch., 8.40. Wyoming: Ch., 13.48.

IOWA—Legacy, \$333.34.

Manson: W. M. Soc., Package goods for Rio Grande Industrial School.

Osage: James A. Smith, 1,000 (Reserve Legacy, 666.66), 333.34.

WISCONSIN—\$48.59.

River Falls: S. S., for Fessenden, Fla., 48.59.

MINNESOTA—\$556.67.

Kenyon: A. O., 5. Minneapolis: L. W. C., 5. Northfield: W. Fed. Ch., for Moorhead, Miss., 15. Through the Congregational Conference of Minnesota, \$531.67.

MISSOURI—\$421.61.

St. Louis: Liberty Ch., 10; Pilgrim Ch., 67.96. Webster Groves: First Ch., 25. Congregational Woman's Home Missionary Union of Missouri, by Mrs. Chester B. Curtis, Treasurer, \$313.65.

KANSAS—\$3.00.

Bazine: German Ch., 3. Kansas City: First Ch., W. M. Soc., bbl. goods for Rio Grande School.

NEBRASKA—\$135.80.

Alma: Ch., 3.44. Aurora: Ch., 7.17. Blair: Ch., 1.91. Bute: Ch., 2. Cowles: Ch., 10. Crofton: Ch., 3.05. Franklin: Ch., 4.05. Friend: Ch., 8.12. Grand Island: Ch., 11.81. Havelock: Ch., 4.05. Lincoln: First Ch., 20.25. Norfolk: Zion German Ch., 4. Omaha: First Central Ch., 24.30. Paisley: Ch., 4.05. Waverly: Ch., 4.62. Weeping Water: Ch., 4.98. Wilcox: Ch., 18.

NORTH DAKOTA—\$24.00.

Elgin: Gohannesthal German Ch., 7; Philadelphia German Ch., 2. Jamestown: Cong. S. S., for Fort Berthold Mission, 10.

The Congregational Conference of No. Dak., 5.

SOUTH DAKOTA—\$34.00.

Delmont: Zoar German Ch., 3. Isabel: Zion German Ch., 1. Parkston: German Parish, 30.

COLORADO—\$4.00.

Rocky Ford: Immanuel German Ch., 4.

ARKANSAS—\$10.67.

Through the Woman's Home Missionary Union of Missouri, by Mrs. Chester B. Curtis, Treasurer, 10.67.

WYOMING—\$21.19.

Cheyenne: First Ch., W. H. & F. M. S., 21.19.

OKLAHOMA—\$53.00.

Congregational Conference of Oklahoma, Mrs. Mary S. Rowe, Treasurer, \$53.

NEW MEXICO—

Gallup: W. M. Soc., goods for Rio Grande Industrial School.

PACIFIC DISTRICT

CALIFORNIA (NORTHERN)—\$1,339.49.

Berkeley: North Ch., 35.84; Miss C. T., 10. Ceres: Smyrna Park, 5.72. Kenwood, 1.21. Oakland: First, 724.26. Palo Alto: 8.13. San Francisco: L. S. S., 22. Saratoga: Mr. & Mrs. C. D. B., 25. Tipton: S. S., 48c.

Northern California Indian Association, for Building Fund, 250.

Woman's Home Missionary Union of Northern California, 256.80.

CALIFORNIA (SOUTHERN)—\$1,081.74.

Alpine: 1.20. Avalon: 3.48. Bloomington:

2.40. Buena Park: 3.12. Chula Vista: 15. Claremont: 49. Corona: 14.89. Dehesa: 60c. Eagle Rock: 6.15. Escondido: 23.16. Glendale: 12. Hawthorne: 36c. La Mesa: Central, 5.64. Lawndale: 1.80. Long Beach: 91.20. Los Angeles: First, 70.19; Berean, 12; Bethany, 9.60; Colegrove, 1.92; East, 2.41; Ch. of the Messiah, 37.62; Garvanza, 8.40; Mayflower, 2.16; Mt. Hollywood, 19.20; Park, 11.76; Pilgrim, 3.84. Moreno: Woman's Union, goods for Rio Grande School. National City: 4.87; First, Friends, 18. Pasadena: First, 250; Pilgrim, 2.63; Westside, 3. Pomona: 1.25. Ramona: 3.75. Riverside: 15. Redlands: 65.40. Rosedale: 2.40. San Bernardino First, 24. San Diego: First, 35; Whittier, 30; Logan Heights, 6.60; Mission Hills, 18.00. Santa Ana: 44.76. Santa Barbara: First, 13.46; Japanese, 2.40. Sierra Madre: 6. Tehachapi: 12.80. Whittier: Rev. E. D. for Marion, Ala., 5. Willow Brook: 4.20. Yucaipa: 3.85.

W. H. M. U. of Southern California, 100.27.

OREGON—\$151.05.

Beaver Creek: German Ch., 3. Cedar Mills: German Ch., 4.

Woman's Home Missionary Union of Oregon, 144.05.

WASHINGTON—\$212.70.

Avon: 1. Bellingham: Mrs. A. K., for Marion, Ala., 10. Cheney: 4. Clear Lake: Y. P., 2.50. Colfax: 20. Colville: 2.50. Deer Park: 2. Elk: 5.50. Mattaline Falls: 4.30. Everett: First, 10. Odessa: Pilgrim, 17. Ralston: Salem, 10. Ritzville: Philadelphia German Ch., 20. St. John: 8. Stevenson: S. S., 1. Tacoma: Plymouth, 2.50.

Woman's Home Missionary Union of Washington, 92.40.

UTAH—\$15.00.

Vernal: G. A. D., 15.

IDAHO—\$12.50.

Kellogg: S. S., 8.75; Y. P., 3.75. Post Falls: Buds of Promise, S. S. Papers, for Lincoln Academy.

HAWAII—\$86.15.

Kahuku: Hawaiian Ch., 1.10. Kalapana: 2. Kalihi: Union Ch., 19. Kaunakapili: C. E., 5. Kohala: Japanese, 1.05. Honolulu: R. W. Castle, 50.00; J. Kaalouahi, 2.50; S. K. Kamalopili, 2.50; Sam Kapahu, 3.

THE SOUTH

NORTH CAROLINA—\$103.00.

Beaufort: Graduating Class (1921), 13. Bricks: J. W. A., for Jos. K. Brick School, 5. Garysburg: Rev. A. T. T., for Jos. K. Brick School, 5. High Point: W. M. Union, goods for Lincoln Academy. Mount Pleasant: W. M. Union, goods for Lincoln Acad. Rocky Mount: Carolina Building Supply Co., for Jos. K. Brick School, 15. Weldon: Dixon Lumber & Millwork Co., for Jos. K. Brick School, 50.

Woman's Missionary Union of North Carolina, Mrs. F. R. Flynn, Treasurer, for Ryder Memorial Hospital, 15.

TENNESSEE—\$123.80.

Nashville: Union Ch. of Flisk University, 100. Pleasant Hill: J. C. A., for Pleasant Hill Academy, 23.80.

GEORGIA—\$2.00.

Atlanta: Little Zion Ch., 2.

ALABAMA—\$315.00.

Beloit: Ch., 3. Demopolis: Mrs. L. B., for Jos. K. Brick School, 12. Mobile: Dr. E. T. B., 50; E. S. P., 50; J. T. P., 50; Dr. G. H. W., 50; Dr. H. R. W., 100, for Emerson Institute, Mobile, Ala.

LOUISIANA—\$1.00.

Mouna: Mount Horeb Ch., 1. Congregational World Movement, \$4,605.53. A. M. A. League, \$193.97.

SUMMARY OF RECEIPTS FOR OCTOBER, 1921.

Donations \$19,454.97
Legacies 4,341.64

Total \$23,796.61

DIAMOND JUBILEE FUND
Donations received to October 31, 1921.. \$2,655.00

ENDOWMENT FUND

Romeo, Mich.: Estate of Elizabeth B. Dickinson (2,000.00, less Inheritance Tax, 100.00), Elizabeth B. Dickinson Fund for Grand View Normal Institute, Grand View, Tenn. \$1,900.00